Scriptures in Silence and Sermons in Stones

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Scriptures in Silence and Sermons in Stones

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

Osho (to Kirsten): Christ says God is love. God is not known to us. God is absolutely unknown. When we utter the word "god" it is hollow, empty, because we have not experienced anything of God. But the word "love" is full of meaning; it is warm.

There is something in love which has been experencied by everybody. It may not be in its purest form, it may be much adultered -- but whater is water even though it is muddy, and love is love even though it is full of lust. Something of the divine remains always present in it. Howsoever dark the night is, a ray of light is still light and not darkness. So it is the case with love.

Love more and you will be coming closer and closer to the understanding of Christ-consciousness. By being a Christian nothing is achieved, one simply follow a dead dogma. But by being a lover something certainly opens up, your heart starts growing. And when the heart blooms in its absolute glory you are Christ.

I am not here to create Christians but to create Christs; my effort is not to

make Buddhists but Buddhas.

(to Cristine): Love is the ultimate state of feeling. We live in the world of thoughts, in thinking, and we are so engrossed in thinking that we have completely forgotten the language of feeling. Love is the essence of feeling. One has to learn how not think and how to feel.

Think less and feel more. Use logic less, use emotion more. If you use logic and thinking, at the most you can communicate with human beings, and that too on a superficial level. You can't be logical with a child who does not know language yet. What do you do with a child? You relate with the child through feelings, through love.

You cannot relate with the trees through logic; but there are ways to relate with trees. If you can become open, if you can feel the being of the tree, if you can feel the texture of the tree, if you can hug the tree, if you can close your eyes and simply feel its being, you will be contacting it on a totally different plane. Then even rocks start speaking to you; then the whole existence is alive, suddenly alive. It comes alive, it is no more dead. That life is Christ-consciousness. In the East we call it Buddhahood. Christ and Buddha are synonymous. They are not confined to persons, remember, they are states of being.

Man can live on three levels; man is a three-tiered being. The most superficial is thinking and the deepest is being; between the two is feeling -- so feeling is the bridge. From thinking move to feeling -- that is love; and from love move to being. The thinking and feeling all disappear because you are no more a separate entity, you become one with the whole. That's when one becomes a Christ.

It is of no use to follow anybody. The real thing is to love Christ, to love Buddha, to love Zarathustra -- not as followers, but as fellow-travelers because it is the same pilgrimage, the same journey, you will be passing through the same places that Jesus passed through before he became a Christ.

The greatest thing in becoming a Christ is the movement from thinking to love; then the second step is very easy. The first step is more difficult because we have lived in thinking for so long that we have become identified with our minds. If we can get out of the mind -- and that's what meditation is all about -- and enter the heart, then the second step is very simple, at any moment one can easily slip from the heart into being. And to be is to be a Christ, to be is to be a Buddha -- just to be.

(to Bianca): Love is pure when there are not conditions in it, when it is unconditional, when there is no demand, no expectation, no begging, no bargaining, no business. When you simply give out of the sheer joy of giving, you don't expect even a thank you, then love is pure. And pure love is prayer.

Pure love is the closest phenomenon to God. One who knows what pure love is, is bound to know what God is. Love will make you aware that the whole of existence is full of godliness. When the heart is full of love, existence is full of God; when the heart is loveless, existence is godless. God is missing in existence when love is missing in the heart. There is a

syncronicity between love and God. Love has to be your preparation, and then God is the answer of the whole of existence. To the loving heart only God is; everuthing starts turning into godhood. Then there are scriptures in silence and sermons in stones.
But the basic thing is to be loving for the sake of love.

(to Lorna): Love is victory but it is a very strange victory: it is victory through surrender, it is not victory through conquering. It is not ordinary victory. The ordinary victory is violent: you have to defeat the other, you have to dominate the other, you have to enforce yourself upon the other.

The ordinary victory can keep the other's body captive but cannot reach the other's soul. You can destroy the body but the soul remains unconquerable; even in death the soul can remain free ... it does remain free.

But love knows a totally different way of being victorious: it is through surrender, it is through let-go. To be victorious through surrender is a paradox; but life is full of paradoxes, that is its mistery. It is not simple mathematics, otherwise science would have been able to discover all that is there. But science can never discover all; something, the most essential, will always go on being missed. Science will discover the peripheral but the central will be unavaible to science. It is possible only through religion because religion accepts the paradox, it accepts the mysterious. and the most mysterious phenomenon is victory through surrender.

Surrender means dropping the ego. When you drop the ego in relation to someone you become victorious within. When you drop the ego in the context of the whole you become victorious with the whole.

In the East we have created many schools of mistery. One of the greatest, one of the ancientmost, was created by the Jainas. The very word "jaina" means the victorious one, one who has conquered. But to conquer you have to learn how to be conquered by the whole, how to be available to the whole, how to be at the service of the whole, how to efface yourself so totally that you are no more there but God's will is done through you. That is the greatest moment in life -- when you disappear and God appears in you. That is the most victorious moment possible.
How long will you be here?

Lorna: I don't know.

Be here as long as possible... or be here forever. Because my place is for people who don't know.

Bliss needs great courage. Any courage can afford misery -- that's why there are so many miserable people. It costs nothing to be miserable, it is not a risk at all. It is very convenient to be miserable; in fact, comfortable to be miserable. It feels secure to be miserable. But to be blissful is dangerous, risky. It is dangerous because it is going into the unknown. It is taking your small boat onto the uncharted sea. One knows nothing of the other shore -- it may be, it may not be. Even if it is, one has no map, one can't be certain that

one will ever be able to reach it. The boat is small, our energies limited, and the ocean is vast. It really needs guts to get into the boat one day and just move, not looking back, not looking at all the securities on this shore.

This shore is familiar; altough there is misery we have become familiar with it. We have lived together for so long that it is almost difficult to say goodbye to it. We are "married" to misery. It needs great courage to divorce misery because it is divorcing the known, the familiar, the accustomed, the conventional. It is divorcing that which nobody else is divorcing. The whole crowd is living in it. One has to learn how to be alone; for miles and miles there is nobody. One has to learn how to be alone; hence bliss needs courage, the courage to die to the past and be reborn.

Sannyas is a great leap into the unknown. Gather yourself together for a great journey. Yes, there is risk but with risk is life. Yes, there is insecurity but insecurity is adventure. Yes, there is danger but with danger millions of thrills arise, and you are always in for a surprise because you are moving into unknown territory. Danger is there, risk is there, but boredom -- never. In hell you will have great company. The path to heaven is of deep aloneness.

Remember it, because entering onto the path is a momentous phenomenon. Buddha used to say that to enter into the river -- "srotaapanna", that was his word -- to enter into the river that is going to the ocean is risky, dangerous. But those who dare are the blessed ones. Once you enter the river sooner or later you will reach the ocean.
This is entering the river.

Bliss is not something that you can think about; you cannot philosophize about it. There is no way to speculate about it, and whatsoever you think about it is going to be wrong. It is an existential experience. It is just as a blind man cannot think anything about light. Unless his eyes are cured he will never know what light is. He can go on guessing, inferring, listening to great dialogues on light, reading books on light, talking to people about light, accumulating great information and knowledge about light -- but still he will not have any glimpse of what it is. The only way to know light is to open your eyes and see it.

That exactly, precisely the case with bliss: one has to experience it. One has to prepare oneself for the great experience. Meditation simply prepares the ground, it helps you to open your eyes, it is medicinal. And once your eyes are cured you know what it is.

Many times many people asked Buddha "What is bliss?" and he would always say "Just be with me and be silent for a few months, a few years, and whenever you are right, ripe, mature enough to know it, I will tell you." Many stayed with him and he would never tell them what it was. One day he would ask them "Now do you want to know what bliss is?" And they would say "It can't be said, but we ourselves know we are grateful that you tricked us into bliss. You never said anything about it but you helped us to be silent, to be still."

When you are silent and still something wells up within you -- that is bliss. It is your innermost nature. But remember it is an experience; it is not a

theory, it is not a dogma, it is not contained in any scriptures. Though it is written all over existence, on each leaf of a tree, on each pebble on the seashore, you will only be able to see it when you have experienced it in the innermost shrine of your being. Then you will see it everywhere. Then the whole existence is made of bliss and nothing else.

Let bliss be a song that resounds in you.

My sannyasin has to be a song of bliss. My sannyasin is not entering into a sad, monastic life; on the contrary he is entering into a life of rejoincing. God is not against life so there is no need to renounce life to attain God; in fact to renounce life is to renounce God forever. Those who renounce life will never find God anywhere because he is always here and now. He is in the thick of life, in its colors, in its days and in its nights.

God is nothing but the name of the totality, that which is. Renouncing life is going against God. Renouncing life will make you more egoistic. The ego is always sad: it has a long face, it is very serious. It is never joyful, it has no sense of humor. It cannot laugh, it cannot dance, it cannot sing, it cannot love, it cannot live. It is suicidal, it wants to die. Slowly slowly it commits suicide. That's what has been done down the ages by the escapists who renounced life and went to the monasteries or into the caves.

I am against renounciation. Ma sannyas is a tremendous love affair with life. So become a song of bliss, a dance of bliss, a celebration.

Scriptures in Silence and Sermons in Stones

Chapter #2
Chapter title: None

2 November 1979 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(To Lesley and her two-year-old son, Gudiya, who is sound asleep)

This is the perfect posture for a sannyasin!

Anand means bliss. Svarupa means self-nature.

Bliss is not an achievment. It is not something that is going to happen in the future. One cannot desire it, one cannot be ambitious for it -- it is already the case, it is our very being. We just have to look in, we just have to turn in and it is discovered. It is a discovery not an achievment.

This is the whole foundation of meditation. Meditation means that all that is worth achieving need not be achieved because it is already inside you, and all that can be achieved is not worth achieving. Money can be achieved, prestige can be achieved, but they are not worth achieving because all will be left behind; death will come and snatch you away.

So that which can be achieved is not worth achieving, and that which is worth achieving need not be achieved at all because it is already there -- you are made of it. Love, bliss, God -- these are our intrinsic ingredients. They are given; nothing is to be done about them. But the misery is, the irony is that man goes on seeking and searching for bliss too because he knows only one way -- the outside. He can move only in one direction. He has no reverse gear -- or maybe he has forgotten about it.

When Ford made his first car it had no reverse gear; that was a later addition. Only by experience did he come to feel that it is very difficult to go back: you have to go around for miles! You could have gone back within a minute but it took hours. Then the reverse gear was added.

Man has it already -- you can go immediately. But we have forgotten

about it. We have not used it for so many lives that unless we start using it we will not become aware of it. The function of the Master is to find the reverse gear.

And this is his name: Swamy Anand Gudiya. Anand means bliss. Gudiya means white boy.

White is significant. It is the color of bliss. White contains all the colors, the whole spectrum . White is not a single color, it is all colors together. It is such a synthesis of all colors that in the synthesis they all disappear and a totally new phenomenon appears, white. One cannot imagine it; it is a miracle that all the colors together create something which looks colorless, it is the total negative state. White is presence of all colors but in such a synthesis that no single color can show -- it is an orchestra.

Bliss is an orchestra. It is not a solo flute player, it is the whole orchestra. It is multidimensional, it is not one-dimensional.

(Maitri's brother, John and his wife Annie).

Maitry, you can come and help them ... come and sit between them. Be a support for their new journey.

Bliss is the juice of life. Bliss has already been given to you. It is your very center; without it you cannot exist at all. It is an undercurrent; we exist because of it.

Existence is impossible, you cannot exist even for a single moment, if bliss disappears as an undercurrent. To be aware of it is to become a Buddha. The only difference between an ordinary man and a Buddha or a Christ is that of awareness. Both are blissful; one knows, one knows not. When you know, great gratefulness arises, gratitude arises. When you don't know you go on complaining ; you go on unnecessarily carrying a grudge, as if life is a burden. Life is a dance, not a burden! But we carry it like a burden, and when we carry it like a burden it becomes a burden, at least for our minds.

Underneath the current of bliss continues. It is just like breathing or blood circulating in the body. If the circulation stops for a single moment you will be dead -- but you never become aware of the circulation. In fact for thousands of years doctors used to think that blood was simply contained inside the body. Just three hundred years ago they became aware that it circulates, that it is not just there like a liquid in a bottle but that it is continuously moving. Your body will die if the breathing stops.

Just as breathing, blood circulation, food, nourishment are necessary for the existence of the body, so bliss is necessary for the existence of the soul. But a little digging inside is needed so that we can uncover the undercurrent. Once you have known your blissfulness, the source of it, your whole vision changes, your whole perspective is new. Then you look at existence with new eyes. Then whatsoever you have found inside yourself you will find everywhere because whatsoever we are, we find in existence. Existence is simply a mirror: it reflects our real face with a mask, the mask is reflected.

Existence only echoes our beings. Once you have known that bliss is your nature then the whole nature of the universe becomes blissful. That is what is meant by realization, liberation.

Sannyas is not prayer with sadness, seriousness. It is not prayer as a ritual, as a formality. It is prayer as playfulness. It is prayer as cheerfulness. The birds in the morning singing -- that is prayer. They are not Christians, they are not Hindus, they are not Mohammedans; they don't know anything about the church and the temple and the mosque, and they have never heard that there are scriptures -- but their singing is prayer. The wind passing through the pine trees is prayer; although it knows nothing of prayer it is prayerful.

The prayer is all over the space. The stars are prayerful, the trees are prayerful, the oceans are prayerful. Except for man the whole existence is always in a state of prayer; only man needs to move towards it consciously -- for a certain reason: man is the only conscious animal. Hence man has a choice: he can fall out of the natural flow of existence or he can become part of it. No other animal has that freedom. The birds in the morning are not singing out of their own choice, they are simply singing instinctively. The trees are prayerful and the mountains are prayerful, but that prayer is just a natural phenomenon.

Man's dignity is that he can choose to be prayerful -- but that can also become his fall because he can also choose not to be prayerful. Man is always at the crossroads: each step and there is a choice, each step and you can go wrong or right. When sadness and cheerfulness confront you, always choose cheerfulness. When seriousness and playfulness confront you, always choose playfulness. And remember: we become whatsoever we choose. It is simply a question of choice.

A Sufi mystic was dying. His disciples gathered and they said "One thing we always wanted to ask but we could never gather enough courage to ask ... If we don't ask now we will never be able to ask because you will be leaving the body. So now whatsoever you think of us ... you can think of us as fools, but we have to ask the question. How did you manage your whole life? -- because we have never seen you serious, sad, unhappy; you have always been blissful. How did you manage? -- because it is impossible to be so blissful day in, day out."

The old man laughed and he said "Early in my life I discovered that it is a question of choice. So this has become my daily routine: every morning -- this morning too -- the first thing in the morning, before I open my eyes, I think 'Now a new day is going to be there -- what do you want, old man? Do you want to be happy or unhappy?' And I always choose happiness."

If you know that it is a question of choice you are bound to choose happiness always. People think that we are victims; that is wrong, we are not victims. It is not that situations go on dragging us into unhappiness and sometimes into happiness, that we are just at the mercy of blind forces -- no, not at all, a thousand times no. Every moment we are choosing. Maybe our choie is unconscious, we may not ve consciously choosing, but choice is there.

From this moment start becoming aware of it and you will be surprised:

sometimes in the middle of your sadness suddenly the clouds disperse and it is sunny, because suddenly you see the point -- that you have chosen to be sad and there is no need to be sad! Life is such a beautiful gift that one should not waste a single moment in sadness, in anger, in jealousy, in possessinveness. One should dance one's way to God. One should laugh one's way to God!

So I am giving a totally new concept to sannyas. The old sannyas was sad and serious; Hindu, Christian, Mohammedan, Buddhist -- all old approaches of sannyas were of renunciation. My approach is that of rejoicing. Rejoice and rejoice and rejoice again and again!

The moment you decide to be blissful misery starts escaping from you, but the decision has to be total. It is worth getting involved in being blissful. There can't be anything more valuable.

So drop all sadness, all seriousness. And don't ask how to drop them. That is a strategy of the mind to go on keeping them, it is a way of postponement. "How" is a way of post-ponement. Simply drop misery. Don't linger on, don't post-pone it. Say goodbye and don't look back. And you will be surprised that it is so simple. It is so natural to be blissful. It is unnatural to be miserable. It is really a very difficult job to be miserable, but people are so skillful, so intelligent at being miserable. They have become great artists of misery. If there is nothing to be miserable about they will invent something.

I have heard that a psychiatrist advised his patient to go to the mountains for three or four weeks for a rest. The third day he received a telegram from the patient: "I am feeling wonderful -- why? "
People cannot accept bliss easily; misery is okay.

Remember that it is only a question of your decision; in a single blow one can cut the Gordian knot, and one can be free on a single quantum leap.
Sannyas is not practicing bliss, it is simply renouncing misery.

Bliss takes a lion's heart.

It is said that when Bodhidarma became enlightened he roared like a lion. The people of the nearby village became so afraid because they thought that a lion had come. They were just thinking of escaping to some other place when somebody informed them: "Don't be worried, this is that old monk -- something has happened to him. He is roaring!" Then they all slowly slowly went into the forest, gathered around him and asked "What is happening? Have you gone crazy or something?" He said "I was crazy before: I used to think that I was just a sheep -- and I am a lion!"

Buddha himself has said that when one becomes enlightened one roars like a lion. One becomes a rebel, and to rebel against misery is the greatest rebellion.

Misery is very comfortable, remember, cozy. It is so familiar and you have lived with it so long that it is very difficult to (de)part, to divorce it. Thousands of husbands would like to divorce and thousand of wives would like to divorce but they symply carry on. They just cannot gather enough courage; they go on remaining miserable. And this is not only about marriage, this is their very

style of life in everything.

Even when they can come out of the darkness into the light they will not. They are afraid of getting into anything new because who knows? -- the new may be more miserable. Who knows? At least the old is known, familiar; you have become accustomed to it, you have become adjusted to it -- why bother with the new? but the courageous person is always ready to go with the new that one grows. It is not a question of whether you have chosen rightly or wrongly.

Remember, always choose the new against the old and you will still be growing. In being with the old, although it may be right, one remains stuck. In being with the new, even if it is wrong, one grows. What to say about when you can choose the new and the right? Then you grow in leaps and bounds. Then your life becomes a great adventure, a great ecstasy.

Let sannyas be the first step in that direction -- always choosing the new against the old, always choosing the unknown against the known, always moveing into new pastures even at the risk of losing your life. Because only those who are ready to risk their life are able to attain to abundant life, to eternal life.

A meditator's eye is needed to see bliss.

These two eyes which you have won't help much; a third eye is needed. These two eyes go outwards. They don't know how to look in; they are not meant for that.

The meditator starts growing a third eye. Just between these two eyes, exactly in the middle, there is a subtle center which starts functioning as an eye: it starts looking in.

To look outside two sides are needed because the outside consists of duality; to look in only one eye is needed because the inside consists of the non-dual.

From the very beginning your meditation has to be on the third eye. With closed eyes look in and try to remember that just exactly in the middle of both eyes -- the spot I just touched -- there is a hiddeen center; it is the sixth chakra of the yoga psichology. Once it starts functioning and moving you become capable of seeing within. Sitting silently, look at the third eye center; as you pour your energy towards it, it will start moving. In the beginning you may feel a little strange because something mew is happening which has never happened in your body; but soon it settles, and once it settles great calmness descends.

It is possible for you. Just a little effort and the wheel will start moving, just a little effort and much will be the benefit. The benefit is going to be so much that the little effort is nothing compared to it. So let that be your concentration point: with closed eyes look at the third eye. Looking at it you start feeling great light spreading inside you -- and with the light comes delight!

Man can have many kinds of happinesses. There are at least three very

clear-cut planes of happiness. One is animal happiness: good food -- enjoing good food -- bodily pleasures, sex. They are all animal happinesses, the lowest kind. Nothing is wrong with it -- I have no condemnation for the animal, I have all respect for the animal -- but it is the lowest strata of happiness. It has not to be denied, because it becomes the foundation of the temple.

The second happiness is human: the joy that you derive from music, art, beauty, from singing, from dancing, or from just being with a friend, having a relaxed conversation. These are human joys: higher than the animal, that has to be remembered. The animal becomes the soil in which much can grow that will go beyond the soil, it starts reaching to the sky; it becomes a bridge between the earth and the sky. And so are human pleasures and human happiness a bridge between the animal and the divine.

And the third kind of happiness is divine. Divine happiness has no object -- neither food nor woman nor man, neither paintings nor music nor poetry ... no object. It is your pure subjectivity. You are simply silent, enjoying your very being. Just to be is such an unbearable bliss. It is a miracle that we are alive; there was no necessity. You may not have been, but you are. Somebody else may have been in your place, but that somebody else is not there: you are. It is such a miracle that one is! But we don't enjoy it, we take it for granted and that's why we go on missing it.

Stop taking life for granted. Every moment is a gift from God. And just in being with oneself, sitting silently, doing nothing, just enjoying nothing in particular, for no reason, for no motive, a subtle joy arises from one's deepest recesses and overfloods one. That is divine happiness. That is the goal of all religion, of all meditation; that is the goal of sannyas.
God is another name for that bliss.

Scriptures in Silence and Sermons in Stones

Chapter #3
Chapter title: None

3 November 1979 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(Vega, fourteenth-month old, with his younger brother Rosario)
(To their father): Now bring the new sannyasin here!
(To Vega): You can come and be a witness ... come here!

This is his name, Swami Prem Tosho. Prem means love. Tosho means contentment. Just teach two things to him: love and contentment -- contentment in himself and love for others. In fact only somebody who is deeply contented can be loving. Out of contentment love starts flowing: love is a sharing of your contentment.

Love is the only way to become a follower of Christ or of Buddha or of Lao Tzu or of any enlightned Master. They are all the same. Essentially their message is never different, it cannot be because the truth is one. Lies are many, thruth is one; hence religions must be based in some lies because there are so many religions. If truth is to be the foundation of anything then there can be only one thing. That's why there is only one science, because science is based in thruth, in objective truth. There is only one art because art is also based in subjectivity truth. But religions are many.

Mind has played a great trick on man. Priests have exploited humanity; they are the greatest enemies, the parasites. They have created so many religions to distract people; otherwise there is no need for Christians, Hindus, Mohammedans, Buddhists. Just a religious quality is enough, it need not have any adjective to it. The name of that quality is love.

Home is the hereandnow.

The guest is always ready to come in but the host is missing. Either he is

somewhere else dreaming, desiring .... He is never at home, never herenow -- he is either in the past or in the future.

There are only two ways to get astray: into that which is already past and into that which has not yet come. Past and future are the only two ways to escape from the present. And God knows only one time. He has no acquaintance with the past and the future; the present is the only time for him -- and we are never in the present. Hence the host goes on knocking and cannot find God because he knocks on the past, in the future. And God goes on knocking and cannot find the host because he knocks in the present and the host is never in the present.

We are very close to God but like parallel lines we go on, never meeting. Once we stop going into the past and the future the parallel lines start coming closer and closer together. One day suddenly there is only one line: two lines have disappeared. That is the moment of great joy, great benediction. That's what everyone is seeking, longing for. and because people go on missing it they are miserable.

Be ready. And the only way to be ready is to live in the present, and you will become a home. That is the fulfillment of life.

(To Gianpietro): This is your name .... You have a beautiful name so I am going to keep it exactly as it is. There is no meed to add anything to it, it is more than enough: Swami Giampietro. Giam means God's gracious gift; it comes from the Hebrew, John. And pietro comes from the Greek; it means strong in spirit, rocklike strenght. The strenght of the spirit is God's grace, God's gift.

The first thing to remember is that life has been given to us, it is not our achievment. In fact we don't know deserve it at all. It is a very strange law of existence that those who deserve it -- a Buddha, a Christ -- disappear from life, and those who don't deserve it go on getting life again and again. Once you deserve it you are ready to disappear into the ultimate. If you don't deserve it you will have to come back. Only those who fail, come back -- obviously. Those who fail have to come back to the same class, to the same school again. Those who pass move to higher planes of being, to higher schools which are not ordinarily visible. This is the first thing to remember, that life is a gift. Don't waste it, use it. Use it in deserving it.

And the second thing to remember: strenght of the spirit. It is not something that is yours either. It is God's constant flowing in you. You are breathing him every moment, unconsciously of course. The moment you become conscious you will be surprised: we eat God, we drink God, we breath God -- there is nothing else but God. He is our nourishment. He is our roots, he is our branches, the folliage, the flowers, the fruit. He is all and we are nothing.

This is your name: Swami Anand Dharmen. Anand means bliss. Dharmen means in tune with the ultimate law, the dhamma. The universe is a great harmony -- everything fits with everything else. It is a tremendous miracle, so vast, immeasurable, infinite, yet everything fits with everything else

absolutely. Except for man. Man is the only black sheep in existence. And the reason why man does not fit is that man has been given a great gift: the gift of consciousness.

Everything else has to fit. It is just natural to fit with the universe. Man has to decide whether to be in tune or not to be in tune. And man has his freedom of choice. It is a great gift but it can be misused, it is being misused by millions of people. They choose not to be in tune with existence. They choose conflict with existence, struggle with existence. Obviously they suffer for it, they have to suffer. You cannot fight the whole; the whole is to vast, too big. It is like a dewdrop fighting the ocean: it is just stupid , utter stupidity, but that's what many have decided to do. The ego is just a dewdrop fighting with God, trying to conquer the universe.

Dharmen means dropping the fight, dropping the struggle, surrendering, becoming part. Consciously choose to be part of the whole and great bliss arises out of it. To remain separate is misery; to become one is bliss.

Man constantly remains in fight. There is a reason why it is so. Nobody likes fighting, still everybody goes on fighting. The reason is that the ego can exist only through fighting. The more you fight, the more you feel you are; the less you fight, the less you feel you are. If you stop fighting completely the ego disappears, evaporates.

That creates fear; it scares people not to be. And in reality that is our very nature: not to be. It is the ultimate paradox of being that being is revealed only when we have come to the point of non-being.

Shakespeare says: To be or not to be is the question. It is not the question ... because they are not alternatives. Not to be is the way to be. It is only through non-being that one arrives at being. It is by dissolving that you are, and you are for the first time. It is by disappearing that you appear. It is by dissolving that you are, and you are for the first time. It is by dying that you gain eternal life. That's the meaning of your name -- let it become your experience too.

The day you experience ego disappearing and still you are, with no sense of it, just a pure existence -- in that moment all boundaries are transcended, all miseries disappear. In that moment you can say "I am and my father are one." In that moment you are God: Aham Brahamani. In that moment it can be said "I am God, because I am no more." God is possible only when you become absolutely absent, utterly empty; when there is nobody inside you suddenly God is found. That very nobodiness is another name for God.

So if you want to be, choose not to be. And that's the whole process of sannyas. It is the death because death is the door to the divine life. I teach the art of dying because there is no other way to teach you the art of living.
How long will you be here?

(Samarpano): Ten days more.

That will be enough! Next time come for a longer period. It is very difficult to die in ten days (laughter) Next time come for a longer period ... and

don't be afraid!

(To Abraham): Abraham was chosen by god to be the father of a new spirituality, to become the source of a new spiritual dimension. He is one of the greatest mystics the world has ever known. He created one of the most precious secret schools of transformation.

This too is a mystery school and the beginning of a new spirituality. All the old spiritualities have become irrelevant. Man has progressed much, man has come of age; those spiritualities that were created by Abraham, by Krishna, by Lao Tzu, by Phytagoras, by Heraclitus, by Jesus have all become out-of-date. They need a rebirth; they need to be given a new form, a new shape. They require a new language, a new expression. Too much dust has gathered down the centuries. It is natural, but that dust has to be removed.

Each age needs a new kind of spirituality because each age is different from any other, hence messangers go on coming. A messanger is nothing but a man who translates the eternal truth for the contemporary man. Abraham is one of those great messangers of god. It is good to be associated with Abraham, but remember now that Abraham also needs a new birth. That's what sannyas is.

By passing through sannyas you will be coming a new man, you will be attaining new qualities, qualities which have never been thought to be religious. For example, love for life, a great affirmation of life has never been thought spiritual. On the contrary, all so-called spiritualities have, in some way or other, created the atmosphere of renounciation -- as if life has to be sanctioned, renounced, to attain god.

There is no need, at least there is no more any need of that kind of spirituality. Renounciation is dead. We have to give sannyas a totally new vision, that of rejoicing. That is the meaning of anand: rejoice, be blissful.

My sannyasin has to be a dancing one. A sense of humor has never being thought to be religious. That has to be introduced into religion because without a sense of humor a man becomes dry, dull, desertlike. With a sense of humor so many flowers start blooming in you. The old spirituality was serious, the new spirituality has to be playful. The old spiritual person thought that he was something very great. My sannyasin has to be completely finished with that holier-than-thou attitude. We are not doing anything special. We have to transform the ordinary into the sacred -- that is the new spirituality, that is the new message of god.

My function here is to be another Abraham.

Scriptures in Silence and Sermons in Stones

Chapter #4
Chapter title: None

4 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911045
ShortTitle: SCRIPT04
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(to nine-year-old Lisa): You need a big mala or a small one?

(Lisa): A big one!

Big? -- That's good. This is your new name: Ma Anand Rupam. Anand means bliss. Rupam means beauty. Bliss is beautiful; in fact the only real beauty comes out of being blissful. It is not of the body, it is of the soul, but it transforms the body too. When one is miserable inside, the body also goes into an ugly form. When one is blissful inside, the body follows like a shadow: it becomes beautiful. The body is a shadow of the soul, the body simply reflects that which is inside us.

My sannyasins have to be totally beautiful -- inside, outside, in every possible way -- because beauty is divine, beauty is another name for God!
How long will you be here?

(Rupam): About a year.

That's very good, Rupam. Good!

Everybody is potentially a Christ or a Buddha. Feel blessed that god has already given you the seed of the ultimate. All that is needed is to find the right soil and to be ready to die in the soil.

Sannyas is the right soil, and to be with a Master means to be ready to die in him. The moment the seed dies a tree is born. The tree cannot be born without the death of the seed. It is only through death that the new arrives.

One who knows this secret of life goes on dying every day, every moment,

because then death is the process of renewal, of renewing yourself, of rebirth.

Feel blessed that Christ is within you. One need not be Christian -that is also one of the meanings of Christoph. One need not be a Christian. Why settle for being a Christian when you can be a christ? Why settle for being a Buddhist when to be a buddha is within your grasp?

My suggestion to all of my sannyasins is: never settle for any small thing. Only the ultimate can make you contented and fulfilled.

(to Moshe) Basically Moshe comes from the Egyptian; the Egyptian form is Moses. The child was saved from the water, hence he was called Moses, the saved one. Moshe is the Hebrew form of Moses.

Be blissful because we are already saved, from the very beginning we are saved. There is really no way to go astray because all ways lead to God, they can't lead anywhere else. Even those who go astray are simply taking a longer route, that's all. Where else can they go? There is nowhere else, God is everywhere. So you can go south or north or east or west -- or you need not go anywhere. Sit wherever you are: God is there too!

The word "moshe" has a beautiful fragrance around it. It means that one need not be saved, one is already saved. One needs no savior; God is our savior and because we belong to him we cannot belong to anybody else. Even if we wish and want to, it is impossible -- it is not in the nature of things. Those who say they don't believe in God, they also belong to God. And as far as god is concerned they are all saved. This whole universe is already in the ultimate state: we have just forgotten. We have forgotten that we need not do anything; we have forgotten that we are already there, where we would like to be. we have forgotten that we are already that which we want to be, which we dream about and desire; and we have never been otherwise.

In Zen they have a saying: From the very beginning all are saved, all are Buddhas. But deep deep sleep has fallen over us.
The function of the Master is not to save you but just to remind you.

Dhyan means meditation. Simon means one who is capable of hearing, one who is capable of listening, rather.

There is a difference between hearing and listening. Anybody whose ears are functioning can hear, but unless your heart is also there you can't listen. Simon means listening with deep obedience, listening with deep trust, listening without any thoughts. Because if you have thoughts they will interfere, they will distort. They will change the meanings of the words, they will impose their own ideas. They will only allow you to hear that which your mind wants to be said to you.

Meditation is the art of listening to existence. The wind is passing through the trees -- listen to it and listen obediently, as if God has called you. God has really called you because the wind belongs to him and the trees belong to him and the sound of the passing wind though the pines is his sound. Listen to the water, the running water, and the sound of it; listen to the clouds and listen to the silence of the night. And in the same way listen to the noise of the marketplace ... the train passing by. Listen to everything with such deep

silence that you become capable of not distorting the messages that are arriving every moment. God goes on pouring his messages from everywhere. The leaf falling from the tree is his message.

Lao Tzu became enlightened seeing a dry leaf falling from the tree. He must have been a man of tremendous silence. Just seeing the pale, old, dead leaf falling from the tree he realized that all is momentary, that life is going to end in death, that there is nothing to cling to, nothing worth clinging to, that this life which ends in death is not the true. The leaf became the message of God. In that very moment he became a sannyasin. In that very moment the worthless was renounced. Not that he made a deliberate decision to renounce; that is not needed -- the very understanding that life is momentary, that life is futile, that life is meaningless is enough; one starts searching for another kind of life, on another plane. One has been moving outwards, now one starts moving inwards. You have been searching for joy, bliss and have been founding frustration, misery because that's what the outside can give to you. The moment you turn in, the moment you start exploring your interiority, great joy arises.

Meditation is the art of listening to existence with deep obedience, with such totality that between you and the song of the bird there is no barrier. Then the song of the bird becomes the message of the Buddha. Then in every silence there is a scripture; then every moment of life is a contact with the divine. Then on every leaf is God's signature -- and in every stone a beautiful song is asleep, is hidden.

If you become silent the hidden starts becoming manifest. You start hearing things which are not heard ordinarily and you start seeing thing which are not seen ordinarily, as if new eyes were growing in you, new ears were growing in you.

And the definition of meditation is also the definition of the disciple: the art of listening to the master. So really be a Simon!

Crucify the head, crown the heart.

(to Vincente): If you surrender to existence you are victorious; immediately you are the crowned one -- that is the meaning of the word "christ.". But Christ was crucified. His crucifixion was really his crowing ceremony. For those who understand, for those who have eyes to see, his crucifixion is a crowing ceremony because at the last moment on the cross he surrendered totally. He said: "Thy kingdom come, thy will be done." That was his last prayer. That is surrender.

To have one's own will is egoistic; to allow God's will to happen to you is surrender. To be with God and in God is to be victorious; there can be no other victory greater than his.

A sannyasin has to live this paradox: the paradox of surrendering and realizing victory.

(Veet Stanley: beyond the stony field)

We have all been stony fields, hence nothing has grown. We are all rocky

inside -- so many blocks, so many stones and so many hindrances to growth. But we go on accumulating them, thinking them to be precious, thinking them to be diamonds. And they are not diamonds. They become more and more weighty on our soul; the heart is crushed underneath. But in the past all the societies all over the world have praised those qualities -- of being hard like a rock. They have been thought to be very manly. They have been praised, honored, because the society needed soldiers. It needed people to kill people and be killed by other people. It needed hard people living in the head and not in the heart. It needed people who couldn't feel, couldn't be sensitive. Only such people can be forced to be slaves because they will function like machines. Efficient they will be, but human they will not be.

The history of humanity up to now is not really a history of humanity. Humanity has yet to be born. Yes, once in a while there has been a human being but that is nothing much to brag about; if after thousands of years one Christ or one Buddha is born, that is nothing much. In fact each one should be a Buddha and a Christ. If once in a while a person is not, that can be forgiven, that can be allowed -- to err is human. But millions of people are just like rocks, robots: functioning from birth to death, but not knowing what life is, not really living, not enjoying, because to enjoy life you will need totally different qualities.

You will have to be more sensitive, you will have to be soft, you will have to be vulnerable. You will have to be more feminine, and you will have to come closer and closer to the heart. You will have to be less calculative, less logical. You will have to risk your head, only then can you attain to the heart. Hence I say: Enough is enough. Now go beyond it: become a fertile field. I want to grow roses in you!

(Prem Sangit)

No music is higher than love, no music is more musical than love. All music is a pale reflection of love, a very faraway, distant echo, because love simply means the art of playing on the veena of your heart. The heart is a musical instrument. It is a veena -- the most exquisite musical instrument, with immense potential: it can contain all the harmony of existence and it can express that harmony. But we never learn the art of love. We learn all other arts which are useful for life but we don't learn the art of love because love has no utility. It is like a rose flower -- what utility does it have? It is like a beautiful star: it is not a commodity; you cannot sell it, you cannot purchase it -- you cannot make money out of it. Hence nobody is interested in love; people are interested in money, and people are interested in things which will bring more and more money.

Love may do just the opposite: rather than bringing anything to you it may take everything that you have. You may have to sacrifice your very life for it. It demands your totality. Hence very few courageous people ever move into the dimension of love. Everybody thinks that he loves but that is only thinking; otherwise the world would be a paradise -- if everybody was right. So many people, millions of people, loving each other: parents loving

children, children loving parents, husbands loving wives, wives loving husbands, friends loving friends ... the whole world would be overflowing with love, flooded with love. But love seems to be nowhere at all, there is not even a trace. The world is absolutely love-less, a desert, with not even an oasis. So our love must be something pseudo.

We believe that we love and that belief helps us not to love, that belief helps us never to learn the art of love. It is the subtlest art. I call religion nothing but an insight into the phenomenon of love. When you love a person you are becoming religious without your knowing it. When you start loving more people you are becoming more religious. Without your knowing it at all, God has already entered in you so silently that you have not even heard his footsteps.

When you fall in love with a Master that is the most precious love possible on the earth. The God takes possession of you. Then he has really made a way into your heart. Not only on the periphery, he is no more scratching on the periphery: he has dug the well to the very core of your being. There is only one step more and love comes to its perfection.

The love between a Master and a disciple is just the last but one, and then you enter from the door of the Master into the divine. You disappear as you are; a totally new being is born. You will not be able to recognise the new being at all because it has nothing to do with the old, with the past. It is so totally new, it is discontinuous with the past. This is how one becomes a Buddha, how one becomes a Christ, a Krishna: dying to the old absolutely so that one can be born.

Sannyas has to be a death and a resurrection . Be ready to die! Resurrection follows automatically, of its own accord. All that is needed from your side is readiness to die. Die as an ego, die as a separate entity, and then the whole universe is yours with all its beauty and grandeur, with all its blessings and benediction.

A sense of humour has never been thought to be religious. That has to be introduced into religion because without a sense of humour a man becomes dry, dull, desertlike. With a sense of humor so many flowers start blooming in you. The old spirituality was serious, the new spirituality has to be playful. The old spiritual person thought that he was doing something very great. My sannyasin has to be completely finished with that holier-than-thou attitude. We are not doing anything special. We have to transform the ordinary into the sacred -- that is the new spirituality, that is the new message of God.

Scriptures in Silence and Sermons in Stones

Chapter #5
Chapter title: None

5 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911055
ShortTitle: SCRIPT05
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(To the parents of fourteenth-month old Sapra)

Helping the child to go beyond sleep, beyond dreaming, beyond desiring. This should be the basic function of the mother, the father, the parents. Normally we do just the contrary: we help the child to become more ambitious, more egoistic. Our whole effort is to project our desires through the child. Our dreams are unfulfilled -- dreams are never going to be fulfilled -- so we project them through the children, we hope that what has not happened to us will happen to them. The same has been the case with your parents and the same will be the case with your children when they become parents. For centuries, from one generation to another generation, wh have gone on giving hopes, ambitions, desires which are basically unfulfillable.

To be really helpful to the child we have to understand this. Have no more projections; don't load the child with your dreams. Help him to see the futility of all dreams. Then each child can become a buddha -- each child is *meant* to become a buddha. It is because of wrong conditioning, wrong society, wrong education, that we hinder the growth.

In Japan they have a certain art ... it should not be called art -- it is butchery -- but they call it art. They grow trees in small pots. Big trees which if grown in the soil would reach to the clouds are grown in small pots which have no bottoms, and they go on cutting their roots. so there are trees in Japan, four-hundred-year-old trees, just six inches high. If you cut the roots how can the grow? They think that this is an art and it is appreciated by foolish people all over the world. People go to see those trees and they think something great has been done! They are centuries old and the gardeners have been keeping them generation after generation. The older the tree, if it is not alowed to

grow, the more artful it is understood to be. It is ugly to see those trees.

But that is the situation of every child in the world; those trees are very representative. What do we do to children? -- we cut their roots ... unknowingly, of course. We want to help but we are so unconscious that our help is a hindrance, not a help.

So this is going to be your work. This will help *you* to wake up and this will help the child to grow in the right direction.

(To Hugo)

The time has now come to go beyond mind. Mind is our bondage. Mind means the past, and to go beyond the mind means to live in the present. Slip out of the past, don't allow ot to interfere anymore, because to love through the past is to live a dead life. The past is dead. Living through it is living in a grave. That's why there is so much misery in the world and so much deadness, insensivity, unconsciousness: people are not really alive. They are not flowering; there seems to be no growth happening. They are simply born, and vegetate and one day die. Their whole life consists of very meaningless actovities, trivia. They don't attain any significance. They can't say in the end that life has been a great benediction. They go frustrated, disappointed, disillusioned -- but nobody is responsible for it except themselves. If we live through the mind is going to happen.

Now we start living the life of meditation -- and meditation means the life of no-mind. Don't allow thoughts to interfere. Be in *direct* contact with existence: with trees, with rocks, rivers, people. Become a child again; then the circle is complete. One is born as a child, one should die as a child. Jesus sys: Unless you are like small children you will not enter into *my* kingdom of God ... And he is absolutely right. The really ripe and mature person is one who in his old age again becomes as innocent as a child. The circle is complete: life has come to its ultimate peak and we are ready to go back home.

If the circle is incomplete you will have to be born again, because the circle *has* to be completed; that is the task that has been given to us. Unless we fulfil it we cannot be called back by God. This is our work in life: to become a child again -- innocent, full of wonder an awe.

Mind is good as a mechanism; use it but don't be used by it. Don't become a servant of it, don't be possessed by it. Remain the master.

And that's what sannyas is all about; becoming the master of your own mind so that when you want to put it aside you can put it aside, when you want to turn it off you can turn it off.

(to Marko)

In India we have one of the greatest scriptures, the BHAGAVAD GITA. It is the story of a great warrior, Arjuna, trying to escape from the war-field. His master, who was functioning as a charioteer for Arjuna in the war, persuades him to stay in the war; there is no need to renounce it. The basic argument that

the Master gives, that Krishna gives to Arjuna, is that if you fight for your own self then the war is ugly, but ifyou allow God to fight through you then you need not be worried; then you are simply a vehicle, a medium. Then if God decides to escape from the war it is perfectly okay; of he decides to be in the war that's perfectly okay.

Life becomes a blissfulness whenever you allow God to flow through you, whenever you are just an instrument in his hands, when you don't have any will of your own. That is real war: not to have one's own will, not to have one's own ego. And that is real victory: to drop it, to get rid of it, and to be utterly in the hands of god.

(to Nick)

Love is the fragrance of the victorious heart. Ordinarily the head is victorious over the heart, hence man becomes incapable of love. Love cannot arises out of the head. Out of the head logic is possible, mathematics is possible, science is possible, business is possible, politics is possible -- but not love, not poetry, not music, not dance. They are the qualities of the heart, they are the petals of the flower of the heart. And man can live either trough the head or through the heart.

The whole transformation consists of moving from the head to the heart. Becomes less calculative, less clinging to the logical pattern, less businesslike. Be more of a lover. Learn to risk, learn to live dangerously -- only then there is dance and there is music and there is poetry. Lose the head to gain the heart, and you will be a sannyasin.

(to Pratibha)

Intellect and intelligence are two totally different things. Intellect is part of the head; intelligence is part of the heart. One can be a great intellectual and yet unintelligent, and one can be very intelligent and may not be an intellectual at all. A man can be a great scholar, a great pundit, with no intelligence. He is just like a parrot: he can quote scriptures but he functions like a machine. He does not understand what he is saying because he has not experienced it himself; it is all borrowed. And anything borrowed burdens you, chains you, imprison you. Only your own experience is liberating.

Move towards the heart. Let love-intelligence arise in you. It can't come through scriptures, books, libraries, universities, academic degrees. It can only come through being more and more meditative, still, silent. It is not an extrovert effort but an introvert search. And when love-intelligence blooms life is fulfilled; there is great contentment. In that contentment one feels gratitude to God, and that gratitude is prayer. Before that all prayers are false.

(Ma Prem Vishran: love and relaxation)

These are the two things you have to enter into: love and relaxation. They are helpful to each other, supportive of each other: if you are loving you

become relaxed, if you are relaxed you become loving. And this goes on and on: you love more, you can relax more; you relax more, you love more. It becomes like a pyramid, you start going towards some unknown peak where love and relaxation become one. Then the goal is achieved. When your very being is relaxed and knows no tensions, then your whole being is just radiating love -- not to any particualr person but to the whole existence ... Even if you are sitting alone in a room you go on radiating love, the room becomes full of the vibe of your love. People who have eyes to see and hearts to feel, if they come into the room they will simply fell a different vibe in the room.

Sometimes even unconscious and blind people have glimpses of that. If in a certain house there has been a murder and you go in, you know nothing about the murder but suddenly you feel a tension growing in you for no reason at all. The whole air seems to be somehow heavy, dark, evil. If in some place people have been fighting, have been angry, shouting at each other -- they may have gone, but when you enter the room it is still echoing, resounding, with the anger, rage, hatred. You will feel it, as if the room were not empty.

So is the case if a loving person has been sitting there in the room alone, if a meditative person has been sitting in the room alone. You enter the room, suddenly you are showered with a totally new kind of energy -- nourishing. A joy arises in you. You may have been sad but suddenly entering into the room you feel great joy.

That's how temples were created in the beginning, but soon they became instruments for cunning people to exploit the innocent. Otherwise the motive was beautiful, there must be a place where nobody fights, nobody becomes angry, where everybody goes with a worshipful heart, love, gratitude, prayer. Slowly slowly the temple accumulates all these vibrations, it becomes richer and richer. Hence the idea that the more ancient the temple is, the more significant it is, because it contains so many people and their beautiful vibes. That was the motive. It didn't come true: priests jumped in and destroyed all the temples.

So remember these two things: be loving and be relaxed. These two commandments are for being a sannyasin.

(Joost becomes Swami Anand Svarup)

Bliss is not something external to you, it is something intrinsic to your very being, it is something that you are made of. So it is not a question of achieving it, it is only a question of recognizing it, remembering it. It is as if we had forgotten sothing. It is just on the tip of the tongue, you say, and yet you can't remember it. It is a very weird feeling when it happens -- when you know that you know, when you know that it is just on the tip of your tongue and still can't remember it. You remember this much -- that you know. It is so clearly, so loudly there, that one feels simply mystified by the phenomenon -- why is it not coming up?

You try this way and that and the more you try, the more difficult it seems. Out of sheer tiredeness you drop the whole subject, you forget all about it. Then some time just listening to music or walking in the garden or just taking

a shower suddenly it comes up. Then it is more mystifying: *why* has it suddenly come and when you were trying why was it not coming? In fact when you were trying you became too tense, and whenever you are too tense you shut up within yourself, everything closes; and when you are relaxed everything opens up. Because you were too tense and you wanted it to happen, you really wanted to *force* it to come up, it simply slipped into the unconscious. but when you were not thinking about it at all, not desiring, not longing for it -- you had completely forgotten the whole matter -- suddenly it popped up in the head. That's how bliss is: we have simply forgotten; only a little relaxation is needed to remember it.

All meditation techniques are nothing but techniques for relaxation, for rest. Learn more relaxation, more rest. The more relaxed you become, the closer you are to God. When you are totally relaxed your whole being simply becomes flooded with light, flooded with love, flooded with bliss. Those are the proofs of God and those are the only proofs of God.

(Anand Amito: infinite bliss)

Bliss has no beginning, no end. It is always there. It is within and it is without, but we are blind to it. It is just like a blind man sitting in the sun: all is light but he can't see a thing, he can't see the light. The light is showering on him, he can even feel the warmth, but he cannot see the source of it. And that is the situation of all human beings: in rare moments we can feel a certain warmth of bliss, a certain wave, but it remains vague. It looks like a faraway echo of something, but we cannot put our hands on it. We call it happiness. Happiness is the blind man's experience of light; the blind's man experience of bliss, that is happiness.

Meditation is the way to cure your eyes, to help you to open your eyes. Maybe they don't need any treatment, you have just forgotten how to open them. Maybe for centuries and lives you have kept them closed. Or maybe you are going to see; it is better to remain in your closed world, it is cozy. Otherwise the vast infinite world will be encountered; it will be challenging, and one shrinks from facing the infinite. But without facing the infinite we will never know what bliss is, and our hearts *long* for it!

So no happiness satisfies, in fact it leaves a bitter taste in your mouth. It gives you a glimpse and then it disappears. It disappears, it frustrates. The heart can only be satisfied with bliss -- nothing less can make it feel contended.

And bliss is already there. The whole existence is an ocean of bliss. We are swimming in it, living in it, but we are never seen it. I would like to see it! Because the fish is born in the ocean, lives in the ocean, the ocean is so close that there is no gap, no distance to perceive it.

That's the situation with us too: we are living in an infinite, invisible ocean of bliss. Just a little perceptiveness, a little sensitivity, a little more awareness, and you will start seeing the invisible and you will start hearing the silent and you will be able to touch and feel the texture of the intangible.

(Satyam John: truth, God's gracious gift)

Truth is not a conclusion or our own efforts, of our own thinking. We cannot come to truth by logical reasoning. Through logical reasoning we can only arrive at a certain hypothesis. An hypothesis is only tentatively true, aproximately true, but never *the* truth. That is not the way to come to the truth, because thruth is beyond human comprehension, beyond our grasp. It can come only as a gift from God. We have to be open to receive it. It is not an effort but an effortless surrender: a totally open heart, ready to receive -- just like a woman's womb, ready to receive. And then the child grows.

The real seeker has to become just like a womb ready to receive the seed from God. It comes, the moment you open it comes. It inevitably comes and then it grows inside you.

Once the seed has reached your heart it starts growing. Soon there will be great greenery in your heart and roses will start opening. But truth, the seed of truth, comes from God himself. We cannot arrive at it through any effort of our own. It is not an achievment, it is a gift.

It is very difficult to be ready to receive the gift because it goes against the ego. Ego wants to achieve, ego wants to conquer; hence ego can only achieve that which is not true, it can achieve only fictitious phenomena. The ego can become the president of a country -- which is a fiction. We are playing a great drama; the whole earth functions as the stage. One can become the prime minister of a country, but that is a fiction. It is supported by everybody else, hence it looks true, but it is not true. Ego can achieve only fictions.

To achieve the truth, that which is, we have to be ready, courageous enough to put the ego aside, to be egoless, to be humble. And truth comes inevitably -- just our readiness is missing. Truth goes on knocking on our hearts but not even a window is open; all is closed.

My work here consists of opening a few windows in your heart so that the sun and the wind and the rain can come in. With the sun and with the wind and with the rain comes God, and his seed which becomes truth one day blooms in you, and you are a Buddha or a Christ.

Those who say they don't believe in God, they also belong to God. Those who turn their back towards God, they also belong to God; and as far as God is concerned they are all saved. This whole universe is already in the ultimate state: we have just forgotten. We have forgotten that we need not do anything; we have forgotten that we are already there, where we would like to be. We have forgotten that we are already that which we want to be, which we dream about and desire; and we have never been otherwise.... But a deep deep sleep has fallen over us.

The function of the Master is not to save you but just to remind you.

Scriptures in Silence and Sermons in Stones

Chapter #6
Chapter title: None

6 November 1979 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(to Puratan)

Love is the ancientmost religion, the original religion; all other religions are offshoots. Love is the root; all other religions are like leaves or at the most, small branches. Even the greatest religions -- Christianity, Hinduism, Islam, Buddhism are big branches, but they are visible. You can see the churches and you can see the temples and you can read the scriptures.

Love has no temple and love has no scripture. It is like the roots hidden underneath: it is underground, but it is the nourishement. Without it the whole tree will die. It is love that goes on creating more and more leaves, more and more foliage, more flowers, more fruits. Love is the original religion.

My effort here is to introduce you to the original. You are all clinging to the branches. Branches are beautiful but they are not the source. A Buddha, a Jesus, a Zarathustra, goes to the very roots; it is from there that he experiences God. And the only way to experience God is to go to the roots of life, of existence.

Find the roots, be more loving and you will enter into the invisible temple. You will be able to read scriptures in silence and sermons in the stones.

(to Eileen)

Prem means love. Anu means an atom, the smallest particle that is no more divisible. It is just a dewdrop of love, but the dewdrop contains all the oceans because the dewdrop contains the secret of all water.

If we could understand the dewdrop we would understand all that is in the oceans on the earth or on some other planets. We would have understood

water as such. Water cannot be anything else, anywhere it will be H2O. That secret formula is contained in the smallest particle.

Man is an atom of love. He contains God because he contains the secret formula. The secret formula that man contains is not physical, is not chemical, is not even psychological, otherwise we would have understood it. It is spiritual. Nobody else can tell you what it is; you will have to experience it on your own. All other knowledge is transferable: physical, chemical, scientific, psychological -- all other knowledge is easily transferable, one can educate the other. Only spiritual knowledge is untransferrable.

The Master can give you a few hints, just hints -- and they too will be very vague. Then you have to find your way very carefully, very cautiously. Love is just a hint, but if you follow love slowly slowly you will be surprised that God is becoming more and more of a reality to you -- no more a thought, no more an idea, but almost something that you can touch. The deeper you go into love, the closer you come to God. The day you dissolve into love you have arrived home.

Love is the secret of all religion -- and people are lost in logic, theology. Is logic about God? Theology is *far* away from religion, as far away as anything can be, because there can be no logic about God, only love. Yes, poetry is possible and music i1s possible, dance is possible, but not logic.

My effort here is absolutely anti-theological because God is not an idea and cannot be arrived at through logical processes. God is an interior experience, so deeply interior that you will have to go there alone, absolutely alone.

Love refined: friendship defined

Friendship is one of the most important spiritual qualities, far more important than love itself. Love is a little gross because it has some biological roots, it has a physical part to it. but friendship is totally free of the groo, it is pure fragrance: it is just spiritual, there is no physical part to it.

Be friendly to the whole existence and when you befriend existence, existence befriends you. AES DHAMMO SANATANO: This is the ultimate law.

(to Anand [?])

Bliss is possible only to those who know how to trust, who know how to be surrendered, who know how to be loyal, obedient. Bliss is possible only when your heart says yes, when the no completely disappears from your being -- because no is darkness, yes is light; no is ego, yes is egolessness. No is the way of the unconscious man; yes is the way of the awakened one.

Sannyas is nothing but a discipline of saying yes totally to all that is, forgetting the language of no. Then great harmony arises; all conflict disappears. All conflict is because of our no-saying. No is fight, war. Yes is love. Yes is deep accord with the totality. Bliss is another name of that accord, that harmony.

(to Anand Jan)

One can get bliss only if one deserves it, if one is worthy. and the way to deserve it is to disappear, not to be. To be is a hindrance.

The ego is the root of all misery. When the ego is not, from every nook and corner of existence bliss starts reaching you as if it were just waiting for the ego to disappear. Ego is a closed state of consciousness: all window, doors, are closed. You are living almost insulated, encapsulated; ego surrounds you like a capsule. Ego is like the egg: there is not even a small window to allow anything to enter. Ego is very much afraid; out of fear it closes itself, it shrinks into itself. That is how we create misery. Bliss is to be in the flow with existence, to be totally with it.

Ego is like frozen ice and egolessness is melted ice. Then you become part of the ocean. Then you don't have any private goal, you have no destination. Then each moment is so blissful, so incredibly ecstatic, that the mind cannot comprehend it, cannot conceive it. Mind is part of the ego. It knows how to close, it does not know how to open up.

To be a sannyasin means that now your whole effort will be to open up to existence -- to the flowers and to the bees and to the stars; how to open to this beautiful music that fills the whole of existence; how to open to this beautiful music that fills the whole of existence; how to open up to this celebration that goes on and on -- flowers dancing in the wind and trees enjoying the wind and the stars, always in a state of bliss. Except for man everything is in harmony. Man falls out harmony because he has consciousness.

Consciousness can do two things: it can create ego, it can create egolessness. If it creates ego you live in hell, if it creates egolessness you are in paradise. The whole world is in paradise without knowing it. When man enter paradise he will be entering with full knowing. That is the grandeur, the beauty of man -- and that is the danger also, because out of thousands of people only once in a while does a person enter; others simply go on falling into the trap of the ego.

Be egoless and all the grace of God is yours.

Bliss is by the grace of god

(to Sindhu)

We have forgotten who we are. We are emperors but we dream that we are beggars. We have the whole kingdom of God within our being and we go on begging for rubbish, for junk. We go on collecting junk not knowing that we contain treasures, infinite treausures, inexhaustible treasures within our own being. We are oceans yet we are thirsty because we have become disconnected from our own selves.

Sannyas is a bridge between you as you are and you as you have become, between your real face and the unreal, between your personality and individuality.

Personality is what you have become; individuality is what you really are. We have to move from personality to individuality, from the false, the pseudo, to the real, to the authentic. The search for the authentic is what sannyas is all about. And it is possible, easily possible, because howsoever disconnected we are, howsoever we have forgotten it and for howsoever long we have forgotten it, it can be rememmbered in a single moment and immediately you become connected. The wires have just become a little loose and they have to be tightened -- a few nuts here and a few bolts there.

How long will you be here?

-- One year.

That's very good. That is enough time ... to tighten you up! (Laughter)

(Veet Vishvas: Beyond belief)

Religion is faith but not belief. Ordinarily faith and belief are used as if synonymous. They are not synonyms; they are antonyms, they are just the opposite of each other. The man of belief is not a man of faith. The man of faith knows nothing of belief. Belief is borrowed, faith is your own experience. Belief is of the head, faith is of the heart. Belief is close to logic, faith is of the heart. Belief simply means that you have repressed your doubt, you have covered a dark hole of doubt with a beautiful belief; but it is still there. This is not the way to get rid of it. In fact it is more dangerous to cover it because then you become unaware of it and it goes on spreading inside you like a hidden cancer. It is better to know it because then something can be done about it.

To forget it, to cover it up, is *really* dangerous, it can spread all over your being. The Christian, the Hindu, the Mohammedan -- they are all believers, and deep down there is doubt. Their beliefs don't make them religious at all; their beliefs make them very irreligious.

Up to now this has been history, the beliefs of people have shed more blood on the earth than anything else has done: Christian destroying Mohammedans, Mohammedans killing Hindus and so on, so forth. It seems that every religious person is at somebody else, someone else's neck, ready to kill, ready to murder.

Just the other day Ayatollah Khomeini of Iran asked the Mohammedans, particularly the Iranians of America, to dismember the Shah of Iran: to kill him and cut him into pieces and to bring those pieces to Teheran, to Iran. Now this is the religious head ... . And these people are thought to be spiritual people! The *most* irreligious people have been the so-called religios. They are murderers ... but beautifully garbed, behind masks.

When this Ayatollah Khomeini heard that the Shah had cancer he said, *inshallah*, God willing, I hope it is true; I hope that he dies through cancer -- all people think these are the religious heads!

But the basic reason is theat belief never makes anybody religious. It makes Mohammedans, it makes Christians, but it makes nobody religios. It simply covers up your face with beautiful slogans and deep down you remain

ugly. But the people who believe in your belief -- the fellow travelers -- they will respect you, they will worship you, because they are also in the same boat, in the same paper boat which is going to sink. But they support each other. Now millions of Christians supporting each other ... . It gives a good feeling that there are so many people who are Christians -- how can Christianity be wrong?

Once a man said to George Bernard Shaw "When there are so many Christians, millions of Christians, how can it be wrong?" He retorted that if there are so many Christians, one-third of humanity, how can they be right? -- because truth has never been a quality of the crowds. Rarely, once in a while, a man has arisen, *in spite* of the crowd, against the crowd, and has attained the peaks of truth. Crowds have always lived in the valleys; and they help each other, they have become props for each other.

Just today I read a statement of Idi Amin: Newspapers are very much against me; they print pictures that make me look like a monkey, although my mother, my wife, my girlfriends, all say that I am the most beautiful person in the world! Now your mother (Laughter), you wife and your girlfriends -- they are the proofs? Then everybody is the most beautiful person in the world, *everybody*. Idi Amin does not look like a monkey, that is true -- he looks like a gorilla! (Much Laughter).

But it helps to live with the same type of people with the same belief; it makes you feel protected, secure.

Faith is totally different. My insistence is not on belief. Don't believe in what I say -- try to live it, try to experiment with it, try to experience it. When you have experienced it then it is faith, then it is trust. And trust liberates, belief binds.

Scriptures in Silence and Sermons in Stones

Chapter #7
Chapter title: None

7 November 1979 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

Deva means God; staffan means crowned by -- crowned by God. That's exactly the meaning of the word "christ": crowned by God. But Christ had to go trough a very rare crowing ceremony: crucifixion was the first step. That has always been so and will be always so: unless one dies, unless the ego dies, god cannot crown you. You can be crowned only when you are not.

Meditate on that paradox. When you are, you are as far away from God as possible: when you are not, you are God -- that is the crowing. When you are absolutely empty god starts filling you from every nook and corner, from every direction and dimension. You are overflooded. That is the crowing.

And unless a man is crowned by God he lives in vain. He lives not; he only exists, and to only exist is to live in hell. To live is a higher state of existence; it is a conscious state of existence. The rock exists. The ordinary man believes that he lives but he only exists like the rock. Only a Buddha or a Christ lives. But how to live, how to come to this ultimate glory? Only through disappearance does one come to it.

Be ready to be annihilated -- and that's what sannyas is all about. It is surrendering to the Master to be annihilated. Once you are not, everything fits perfectly; a deep harmony arises. When you are not there are no discordant notes. When you are not it is all music and all poetry, all celebration.

Antar means inner, innermost, and stefan means a voice -- the innermost voice of your being. It is the same word as "staffan". In Greek Stefan, Staffan, means crowned. This is the Teutonic meaning of the same word: voice. We go on listening to the outside hence we go on missing the inner voice, and God speaks from your innermost core.

In the Master you only hear the echo of your innermost being. The Master

functions as a mirror: he reflects your original face. He says what God wants to say to you because you are not ready to listen to your own inner self. Listening to the Master slowly slowly you become aware of the tremendous phenomenon that there is a synchronicity between the Master and your inner voice, that the master only speaks on behalf of your own inner self. Hence surrendering to the Master is not surrendering to anybody else, but to your own center.

We live on the periphery, we live in the mind, and the mind is so noisy that it does not allow us to hear the still, small voice within. A Master is needed only as a device because you hear the outside. The Master says from the outside what God has been trying to tell you from the inside for centuries. But you don't listen to the inner.

Listening to the inner Master slowly slowly one becomes conscious: What is happening? The Master is speaking the same things that somehow you feel to be your own, more your own than your mind, more your own than your body. That's why the East calls the Master, God. The West is absolutely unable to understand the phenomenon. The East knows *why* the Master is called god: he represents God, he reflects God, because he reflects your reality, your true being.

Being with the Mater is simply getting ready to turn in one day so that you can close your eyes and look in, so that you can start hearing what your own intuition goes on telling you. And the intuition is always right. The intellect may be right, may be wrong, it is always either-or, doubt persists, it is never undubitable. But intuition is without any doubt, it simply knows. The intuitive person never repents because he never does anything wrong, he *cannot*. He simply follows God's voice within him.

(Anand Manish: bliss, wisdom)

There is a possibility of being blissful without being wise, but that blissfulness is not true blissfulness; it is what people call happiness. It comes and goes, it is momentary. And it always leaves you in deep frustration and despair. The cost is too much and not worth it.

There is also the possibility of being wise without being blissful, but that wisdom is also pseudo and false. It is known as knowledge. It is borrowed, it is a burden. Anything that has not arisen out of your experience is always a bondage. It can nourish your ego but is cannot reveal your self to you. The true seeker has to find bliss and wisdom together. And both can be easily found together because they are like two wings of the bird, meditation.

Meditate: on one hand you become blissful and on the other hand you become wise; both grow simultaneously in a kind of deep synchronicity. In the ultimate state bliss becomes wisdom, wisdom becomes bliss.

(Dorothy becomes Anand Vandan: bliss, prayer)

As far as I am concerned to be blissful is to be prayerful. All other prayers are formal. You can say beautiful words but they are only on the lips. Words

belong to the mind; the heart knows no words. It is wordless, it is silent; it is lovefull but wordless. It is cheerful; it can sing, but in silence. It can dance, but in a very invisible way.

The head is gross; hence everything of the head is visible; it is matter, it is machine. The heart is the center of the invisible. It is not matter, it is consciousness. The heart knows how to be blissful, how to be longing. And being blissful opens the doors.

People go to God only in despair. That is the wrong moment to go to him because when you are in despair you are closed. *He* is available but just his being available to you is of no use unless you are availablr to him. People remember God only when they are in misery, and that is not the right time to remember him. Hence their prayers go down the drain, they never reach to God. And their prayers are more or less complaints, complaints against the misery and demands, desires that things should be better. Those are not real prayers.

A real prayer has only one flavor, that of gratitude; only one frangrance, that of immense gratefulness. It knows no demand, no desire. And because God has given so much, because God has been so gracious, the heart is silently bowing down to the ultimate. That is vandan; that is real prayer, the very essence of prayer!

Be blissful and let that be your prayer. And God is not far away; he never has been: he is just around the corner. The moment the heart is ready he immediately enters. He will not knock on the doors because that is interfering in your freedom. He will not trespass on his own, he respects human dignity. Unless you invite him he will wait.

Prayer is a way of inviting him. And the bet way to invite him is to invite him when you are in a dance, when your whole being is singing, when you are just joy, when every fiber is pulsating with celebration. Then he is ready to come in immediately. There is not even a single moment's gap: instantly it happens.

Fulfil the only condition: be blissful.

(Ma Prem Kavisho: love poet)

Love is the only real poetry. When the heart is full of love your whole life is transformed from prose to poetry, from noise to music, from discord to harmony.

A heart without love is a desert, and the man with a heart without love remains ugly. His approach towards life is very unpoetic. He has no aesthetic sensibility, no sense to apreciate the beauty of existence and no awareness to be grateful for all that God has done, for all that the universe is. Only the poet knows how to praise and how to be grateful and how to dance and sing and how to celebrate life and its tremendous blissfulness.

It is such a sheer joy to be. Just to be is enough, more than is needed, but one needs to be sensitive to feel it, one needs to grow feelers. That's my work here: to help grow feelers in you so that life is no longer a thought but becomes more a feeling. Once you have moved from thinking to feeling then

is only one step more, and that is from feeling to being; and that is very simple. The first step is very difficult. The second comes almost automatically: there's nothing you have to do for it. The first is very arduous: you have to do much to move from thinking to feeling. But from feeling to being the distance is none at all. It can happen any moment. The poet can become the mystic at any moment. The real problem is how to get out of your thinking and get more and more into feeling.

Love more, feel more, enjoy more, so that you can feed your heart. Watch the sunrise, the sunset, the clouds, the rainbows, the birds on the wings, the flowers, the animals, the rocks, the people -- look into their eyes. It is such a multidimensional existence. Look into every dimension but look as a poet: to praise, to feel. Be ecstatic!

(to Gourishankear)

Much is going to happen -- get ready! And don't be afraid when it happens. The only barrier is fear, because when things start happening one becoems afraid. One is moving into the unknown, and the mind wants to cling to the known because the mind is clever with the known. With the unknown the mind has nothing to say. With the unknown the mind is absolutely at a loss as to what to do. It looses all its expertise. It is simply shocked into silence as it encounters the unknown.

It is a great expert as far as the familiar and the known is concerned because mind is nothing but memory. It can give you all kinds of information but only about the known. It is just like a computer: first you feed the information to the computer, then the computer is always ready to give the information back -- but only that much, that which you have fed to it, nothing more, maybe new combinations of the old things but nothing really original. Mind knows no originality, but with the known it can pretend, it can feel great; it is an expert.

A child was asking his mother "What is an expert?" The mother said "The expert does the same thing that we women do, but when we do it, men call it nagging."

Mind is a great expert, a great nagger. It goes on goading you, nagging you: Do this. Do that. It opens many many alternatives and is constantly persuading you, seducing you, corrupting you: Go this way. Purchase this. Enjoy that. It keeps you occupied with the known.

The work that you are entering into now as a sannyasin is concerned with the unknown, the uncharted, the unmapped territory; so fear will be there. That is the only barrier. In spite of it go on. Let the fear be there. It will hang around you for a while, and when you do not listen to it, it will leave you. The day fear of the unknown leaves is a great day. From that day growth becomes simple and easy and spontaneous.

Scriptures in Silence and Sermons in Stones

Chapter #8
Chapter title: None

8 November 1979 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

Love is the energy that can be transformed into joy; and love is the only energy that we have, there is no other energy available. It is the same energy on different planes. Sex is the crudest form of love energy and God is the highest form of love energy, but it is the same energy, crude, gross, subtle, hard, wordly, spiritual. It is the same energy that moves in all the planes. It is like a ladder: one part of the ladder touches the lowest and the other part, the highest.

Without love, life would be impossible, without love the universe itself would be impossible. Things would fall apart; it is love that keeps them glued together.

This has been one of the most basic insights of all the mystics of all the ages: that even matter is glued together with love. Atoms are together, molecules are together, not falling apart; some invisible force keeps them together. Science has still to discover that ultimate energy. It has come across a few of its manifestations -- gravitation, electricity -- but these are very gross manifestations. But the day is not far off when science will be able to see deeper and will find that the ultimate source of all energy is love. That day will be a great day for humanity; on that day religion and science will be able to commune with each other because their language will be the same -- that of love.

I am introducing the language of love to my people. Rejoice because love *is* possible. Be joyful becaue love is your inner potential. You can rise to the ultimate heights. Nothing is impossible for love because love can even transform itself into god.

(to Gabriele)

Love is divine, lust is animal. Many go on confusing lust with love. That is one of the greatest calamities, becaue the person who thinks lust is love remains confined to the world of lust and never rises higher than that. He has no idea that there is a higher plane too. He remains in the basement of his house. Sex is the basement of the house. It is not the place to live. You can use it for other purposes but it is not your home: your home is above it.

Man has three planes of being. Lust is animal, but remember it is the crudest form of love. It is not that there is no love present in it but it is very mixed, muddy, polluted by many other things: jealousy, possessiveness, anger. As it becomes a little more refined it becomes human love: less possessive, less jealous, more understanding, more capable of not using the other as a means, more capable of thinking of the other as an end unto himself or herself. And love in its highest form, when it is divine, is prayer. Then there is no possessiveness at all, then there is nothing earthly in it. It becomes an absolutely invisible force.

And when love becomes prayer one comes to feel contentment for the first time. Lust keeps you always hankering, desiring, for more -- for more sensation, for more thrill, for more kick. Human love gives you a little bit of satisfaction. One starts cooling down a little bit of satisfaction, on is not so hot, not so fiery. But prayer is absolutely cool, a cool breeze from the beyond. When it starts blowing it takes you away from the mundane to the sacred. You can open your wings and just float with the wind and it will take you to the ultimate goal of all life.

As you go higher in love your life becomes more and more significant. More songs start happening in your heart; more ecstasies are born. And in the ultimate sense of love, when it is godly, you are just a lotus flower, releasing its fragrance, its ecstasy. Then there is no death, no time, no mind; then you are part of eternity. Then there is no fear, of course; when there is no death how can there be fear? There is no anxiety, of course; because when there is no mind how can there be anxiety? There is great trust, contentment, fulfillment.

(to Brigitte)

Love is both a strength and a bridge. It is a strenght because it is pure energy, and it is also the bridge, the bridge between man and God, the bridge between the earth and the sky, the bridge between the known and the unknown.

Seek your strenght in love because it is a very different kind of strenght. Love *is* power but is not political power, it is religious power -- and there is a great difference. There is not only a difference, they are polar opposites. Political power is that of domination over the other. It tries to reduce the other to a thing to be possessed; it destroyes the soul of the other.

Religious power, power that comes through love is not violent, it is not aggressive. It does not dominate, it has no idea of reducing the other to a thing. On the contrary it frees the other.

Love liberates: it helps the other to be himself or herself. Love is the power that knows how to surrender. It knows nothing of conquering. It knows only one way, and that is of surrender. But the beauty and the paradox is that by surrendering one conquers, but then that conquest is not destructive. The other remains absolutely free, more free than ever. The other becomes more of a soul than ever. Love releases him from all his bondages. In the ultimate sense love releases him from the body and the mind too; it makes him a pure spiritual force. But still it gives you great conquest: *you* disappear, you are no more there as an ego, and when the ego is not there politics is impossible.

Politics is the projection of the ego. When the ego is not there, there is a joy, energy flowing, energy communing, energy dancing with other energies, energy meeting and merging. There is great orgasmic joy, and that very orgasmic joyfulness becomes the bridge that takes you from this shore to the other shore. And the other shore is our real home.

(to Ramo)

Bliss is the way to God. Bliss is the means towards God and also the end; it is the way and the goal, both.

Be blissful so that you can be more blissful. Start by being blissful so that you can end by being totally blissful. And the first step is the last step. Remember it, it is one of the most fundamental laws of life: the first step is almost half the journey. If you start it wrongly you will arrive home; and the right step means to take it blissfully, dancing, rejoicing.

Sannyas is your first step towards God. Don't be serious about it. Be sincere but don't be serious. Seriousness is not really sincerity but pseudo sincerity. And seriousness is a kind of disease; it is illness, it is pathological. Health is never serious. Health is always playful because health is so full of energy, so overflowing with energy, that it naturally has to be a play. One can't help it -- one has to dance and sing, one has to love and laugh.

My sannyas starts with laughter, starts with love, starts with being cheerful, starts with being playful, because in the East we conceive of God as the ultimate player and we conceive of existence as his play, *leela*. It is not a serious affair as it is in the Judaic, Christian, Mohammedan concepts.

The Jewish God is really *very* serious. He does not seem to be a Jew -- he is so serious! Jews have never been so serious. Sometimes it happens: we compensate, we become attracted to the opposite. Jews have been very life-affirmative, their religion has been that of joy. It is only in the tradition of the Judaic religion that Hassidism, something like Hassidism, was possible: dancing, singing, hugging, rejoicing in each other's beings. But their god is very serious. It seems that they have dumped all their seriousness on the god! He is very ferocious: he gets angry about small things.

Adam and Eve had not done much wrong, they were just being children. A little bit of disobedience is part of being a child, is part of being innocent. They were simply being innocent, they were not sinners. Out of curiosity they ate the fruit which was denied to them, and when you deny somebody something -- particularly children -- they become very interested in it. The

whole responsability is God's: he should not have denied it to them in the first place. But he denied it: "Don't eat from the tree of knowledge and don't eat from the tree of life" - two trees he was very much afraid of.

And the moment Adam and Eve had eaten from the tree of knowledge he drove them out of heaven, out of paradise, because of the fear that now they would try the other tree. And once they ate from the other tree they would become immortal, they would be like gods. That means that God felt jealous. They have become half like God because now they know, they are no more immortal then there would be no difference between god and them: they would know, God knows; they would be immortal, God is immortal. So a great jealousy arose in God's mind. It was out of jealousy that they were thrown out of paradise.

This is not a very healthy concept of God. He could not forgive such a small thing .... Where is his kindness, where is his compassion, where is his love? But the whole reason is that he is serious, too serious -- like an old-type headmaster.

But the eastern concept of God is totally different: he is hilarious. He laughs, he plays; he is ready to forgive all sins, forgivness is his very nature.

So don't be serious -- that is going to be your work. Seriousness is your main characteristic; that has to be dropped. You have to become non-serious; take life more as fun. And don't be worried: the fruits that are denied are sweeter. Eat them, and with no fear because God is love and god *is* compassion: *all* is going to be forgiven. In the end the saints are going to be very miserable: when they see that sinners have also entered heaven and that they are enjoying the same privileges as the saints, they are bound to repent that for the whole of their lives they were fools! These sinners enjoyed the world and now they are enjoying paradise too. And in fact the sinners will be able to enjoy paradise more because they will know the art of enjoying it! Just think: even if a man who has been a saint for his whole life gets into paradise, what is he going to do there? He will just be at a loss. He will go on doing his old tricks: standing on his head, fasting, et cetera. That's what he knows!

Sinners will *really* be the possessors of paradise. Once they enter they will enjoy paradise because they will know how to enjoy. They will drink to their heart's content, they will dance, they will sing. Now there is no fear, no responsability, no death who can prevent them from dancing and singing and rejoicing?

My whole effort here is to prepare you for paradise. So we are creating a little bit of paradise here. Enjoy! Nothing is denied; all is accepted and affirmed.

(to Sangam)

In India a place where three rivers meet becomes a sacred palce. It is a metaphor, because man is a meeting place of three forces: the physical, the psychological, and the spiritual. And when these three forces *really* meet there is great joy, great bliss.

Ordinarily we live in compartments: body lives in one comportments,

mind in another, soul in another. The body is not aware of the mind, the mind is not aware of the body, the soul is not known to the mind, the body is completely oblivious of the soul. The *are* together but are not even introduced to each other.

The first step of meditation is to bring them closer to be introduced to each other, to be linked in a kind of deep friendship so that a merger becomes possible. And when all three dimensions merge into one point the fourth is born. Out of the meeting of the three the fourth is born, and that fourth is called God. In India we simply call him the fourth: *turiya*, the fourth. We don't give him any name. These three have names but the fourth has no name, The fourth is transcendental.

The whole work of religion consists of creating an alchemy in which your body melts into the mind, the mind melts into the soul, the soul melts into the mind, the mind melts into the soul, the soul melts into the body. And by and by, slowly slowly, they become one integrated phenomenon. Hence our work is three-dimensional: we work on the body through many techniques; we work on the mind through many therapies; we work on the soul through many meditations.

For the body there is Rolfing, Acupunture, Shiatsu, Karate. These are techniques to help the body to come closer to integration. And then are all kinds of psychotherapies available; they are means to bring the mind to a clarity; to give mind a certain order and discipline out of confusion and chaos. And then there are meditations -- Vipassana, Zazen, and other meditations -- which make you aware of the soul. All these three together slowly slowly mold you into one unity. That unity leads to the fourth, and the fourth is the name of God.

How long will you be here?

(her replay is inaudible)

Be here till the fourth happens!

(to Prashanta)

When are you living?

I don't know.

Mm mm.

I was ready to go but now I don't know.

Then don't go! What is the point of going? Or if you want to finish things there, finish things and come back.

I'm not sure.

Mm?

I'm confused now.

No, then it is better to go. If there is confusion, go, because I only want people here when they are no more confused about this going business. Go -- no problem. First go; soon this confusion will be finished.

Here you are accepted only when there is no problem about going, when it has been settled completely. Only then is useful to be here, otherwise it is not going to be of any use. If the mind goes on thinking about going then it is better to go and be finished. Soon it will be finished. Don't be worried -- I will take care.
Just go, mm?

Okay.

If even one percent of confusion remains my suggestion is: go. When you are one hundred percent here then only be here. Otherwise it is not of much use, because I can only work on you when you are at the one-hundred-degree point; below that, work is not possible. And that point will come soon.

Everybody goes through this confusion -- that's natural. The only way to get rid of it is to go. If you remain here this will remain: you will go on thinking of going there. Going there you will see that there is nothing. You unnecessaryly .... The whole futility will be clear to you.
[Here follows a line which has not been xerocopied]
... finished. When you see the point absolutely clearly, come back!

Hello, Sambuddho. When did you arrive?

A few days ago.

Good! And how long will you be here?

That's the miracle: I can be here forever now. (Tears)

Be here forever, mm? There is no need to go anywhere.

I just want to tank you.

Just be here! Come close to me, turn towards Mukta and raise your hands. (touches his forehead)
You are one-hundred per cent ready -- there is no need to go anywhere!

Scriptures in Silence and Sermons in Stones

Chapter #9
Chapter title: None

9 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911095
ShortTitle: SCRIPT09
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(to Victoria)

One can know God not by conquering but by surrendering. You have to go beyond the idea of victory, conquest. Those are all ego trips. Blessed are those who have no idea of any conquest, who have no ambitions to be somebody special, who are humble. Jesus says: Blessed are the poor in spirit for theirs is the kingdom of God. I say the same unto you.

Drop the ambitious mind. Mind is always ambitious. When you drop the ambitious mind, mind itself is dropped because ambition is mind, desire is mind, dreaming is mind. Desiring gone, dreaming gone, ambitions dropped, mind dies of its own accord; and in that state of no-mind God arrives. God is always ready to come in, we just have to open the door. No-mind is the door open; mind means the door closed.

(to Ignacio)

Love is the fire that can make you aflame. Without love a man is an unlit lamp capable of great light, but the light is not yet actual; it is dormant, fast asleep. Love comes and spring comes. And as love enters your being it is fire: it enkindles you, and the whole of life becomes light.

All the religions of the world have defined God as light because it is an experience of becoming totally aflame. And anything that makes you more fiery is helpful; anything that makes you more passionate, more intense, more total is a bridge.

People live very dull lives. They live as if they are sleepwalkers. They live unconsciously as if they themselves don't live, but their biological instincts go

on goading them to live in a certain way.

The ordinary man is a robot, he is a machine; man has not yet been born. The machine becomes man only with the entry of love in to your life. The machine can do all that your brain can do. So the old definition of man as a rational being is no more relevant because a computer is far more rational than you are. We will have to change the definition of man. That's what we are doing here, that's what sannyas is all about; a redefining of man.

Man is not a rational animal. Machines cannot love; no computer is capable of feeling. Hence in the future thinking is not going to be the defining factor, but feeling. One day the computer *may* substitute the scientist, the mathematician, the physicist, but the computer cannot substitute the lover, the poet.

Love is the door from where we enter into a higher plane of being. It is through love that all creativity is born. It is through love that man starts feeling significant, attains to glory, becomes meaningful. Love is the only ultimate law.

The color orange is the color of love, because in the East it is the color of spring. Spring is the season of love. Up to now you have been Ignacio in name only, but my effort will be to make it a reality. Help me!
How long will you be here?

I'm leaving tomorrow.

And when will you be back?

As soon as possible. Perhaps in ten days, thirty days, forty days!

Good -- come back as soon as possible. Now this is your home!

(to Jan)

Everything is a gift of God. We don't deserve anything, we are not worthy of anything. God gives us life, the capacity to love, the capacity to feel beauty, the capacity to find truth -- not because we are worthy, not because we deserve them, but because he has too much. He is like a cloud full of rain: he has to shower. It is out of his abundance that we receive. He is like a flower that has inxehaustible perfume; it is bound to be released to the winds. He is like a light -- beginningless, endless. It has to be shared otherwise it becomes a burden.

The ancient stories of all the nations say that God was alone; he felt his loneliness and created the world. If I were to write those stories again I would say that God was not simply alone; he was so full of joy, so abundantly rich, that he needed somebody to share it. He needed a whole universe to share it with.

The old stories have something wrong with them. God was alone, he felt the loneliness -- it has a tinge of sadness in it. He was not happy being alone with himself so he created the world as he wanted a certain occupation, as if

the other was needed to become occupied, engaged, involved in ... so he could forget his own loneliness. These stories must have been created by people who have suffered from loneliness. And who has not suffered? Almost everybody suffers from loneliness. And out of loneliness we hanker for the other.

These stories are not written by Buddha -- that much is certain. About that I can be absolutely authoritative: these stories are written by ordinary people who are suffering from loneliness. They project their loneliness onto God. They cannot be happy when they are alone, they think "How can God be happy when he is alone?" It is just a human projection, anthropocentric. They think of God in the same way as they think about themselves: they need the other, they need company. The man needs the woman, the woman needs the man: the other is a must otherwise one starts drowing in one's own loneliness.

These stories must have been written by people who don't know what it is to be god, what it is to be aware, what it is to be awakened. If Buddha wrote the stories they would have a totally different flavor. That's why I am saying that if I were to write I would write that god was so happy, so joyous, so cheerful, with so much laughter, that he wanted somebody to share it. Not that he needed the other, he was enough unto himself, but it was too much. It was unbearable bliss, hence he created the world. Everything is a gift out of his abundance. To feel it is to be grateful, to feel it is to be prayerful.

Let this be your work upon yourself: feel more and more grateful. Gratitude is the *essence* of prayer, and gratitude is possible only when you see that all is a gift, each breath is a gift. And what a gift! -- so valuable that there is no way to purchase it. It has no price. You can't purchase life; you can't purchase love; you can't purchase aesthetic sensibility; you can't purchase creativity; you can't purchase intelligence -- but they are all given. Even before you ask for them you have been provided for. Just a little search within oneself and one comes upon treasures and treasures.

Yes, Jesus is right: the kingdom of God *is* within you.

(to Veetasmi)

Ego consists of feeling, of thinking that we are separate from existence, that we are like islands. It is absolutely false. We don't exist in separation, we can't exist even for a single moment in separation. The breath that comes in keeps us joined with the outside. And we are not only breathing with the nose, we are breathing from every pore of the body. We are thirsty: we drink water and the water quenches the thirst; it is continuously moving from the outer towards the inner and from the inner towards the outer. Food is continuously in circulation, breathing is in circulation. We are in constant exchange with reality. We are not separate, we are bridged in a thousand and one ways.

To understand it is to go beyond the ego. Then one never thinks "I am separate," but "I am one with the whole." And that's what true religiousness is: this feeling of great union with existence, of oneness.

Then anxiety disappears automatically; then sadness disappears automatically. These are the by-products of the ego. The ego makes you frustrated because first it makes you expect things and then they don't happen.

They can't happen because in the beginning the ego is false, all its expectations are false -- they cannot be fulfilled. Hence frustration settles in, one becomes sad. One suffers great despair.

The ego is constantly afraid of death because ... it is a false entity. You are somehow holding onto it. It can disappear any moment; it is very fragile. Hence the fear of death and with the fear the anxiety, the anguish.

Once the ego is not there, there is no expectation, frustration, no desire, no despair. Suddenly one finds oneself falling into a deep harmony with the cosmos. And that harmony is God; that harmony is *nirvana*; that harmony is tao.

God is not a theological concept but a deep experience of communion with existence. Meditation prepares the way because it helps you to dismantle the false ego. Love helps because love also makes you aware of the falsity of the ego. Love gives you a few glimpses of egolessness; meditation gives you a solid ground on which to stand without the ego.

And between love and meditation sannyas grows. Between these two challenges sannyas happens. On one side it is love; on the other side it is meditation. And *exactly* in the middle of love and meditation is sannyas.

(Deva Pradipam: divine light)

Man is made of light; the whole universe is made of light. Mystics have been experiencing it for centuries. Then ancientmost records which are at least six or seven thousand years old state the same phenomenon as the modern mystic does: that existence is nothing but an expression of light energy, that the universe is made of the stuff called light. But mystics have never been listened to; nobody takes much note of them. They are thought to be mad peole or at the most poets, dreamers, visionaries. But now modern science says the same thing -- that existence consists of the basic element of light, electricity.

When science says it people immediately start believing it, because then it is coming from people who are thought to be sane, logical, calculative, more dependable. But one thing should be thought about now: that six, seven thousand years of continuous teaching of the saints, of the mystics, was not insane; it was based in reality. It was one of the most fundamental truths. Science is lagging far behind, seven thousand years behind. There are many more things that mystics have been saying and with which science has not yet agreed. Science will have to agree but it may take another seven thousand years.

Science grows very slowly, at a snail's pace, because it is very cautious. Each step has to be taken so calculatively that for years the scientist waits to take a single step, to move even a single inch. In that way mystics *are* mad: they trust existence so much that they drop all cautiousness. Their trust is so infinite that they rush into any unknown direction, hence they are the first discoverers, the most adventurous people.

That's what I want my sannyasins to be: mystics -- adventurous, courageous, always ready to go into the uncharted, always ready to forget the

past, to leave this shore for the unknown shore which is not visible at all. Maybe it is , maybe it is not ... but in that very risking one grows. Whether the other shore is or is not, is not the point at all. If one risks so much, if one has that much courage, such guts, *that* brings one a new life. It brings a soul into your body; otherwise people are just bodies without souls. It creates an integrity, an integration. It crystallizes your consciousness -- and *that* is the other shore; it is not that the other shore is somewhere else. The crystallized consciousness is the other shore. Then even in the middle of the ocean you are on the other shore because then there is no death for you.

Death is only for cowards. For the courageous there is no death; there never has been, there never will be.

(Japanese artist, Meera, is back. She runs a meditation center and an art gallery and it seems she sent in some samples of her work to Osho.

Hello, Meera! When did you arrive?

Five days ago.

Very good! I looked into your paintings and pictures -- really beautiful! You have done a good job. Now you also have to create a group of painters here -- just like the theatre group.
Good, Meera. Now start working on it.

Scriptures in Silence and Sermons in Stones

Chapter #10
Chapter title: None

10 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911105
ShortTitle: SCRIPT10
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(to Susan)

Grace is a by-product; it cannot be achieved directly. It is achieved through achieving the truth. To be pseudo is to be ungraceful, to be phony is to be ugly. To be truthful is to be beautiful because truth transforms your whole being from the earthly to the heavenly. It destroys all that is poisonous in you and releases all that is worth releasing. It releases your perfume, your fragrance.

Truth is like the Spring: all the trees suddenly start blooming. As you arrive closer to truth you become more graceful, more blissful, more beautiful, more harmonious. Then life is a dance, a constant celebration. But grace is a by-product: it comes as a shadow of the experience of truth. One cannot attain to it directly. So the search has to be for the truth and then all else follows.

Jesus says: First seek ye the kingdom of God then all else shall follow of its own accord. What he means by the kingdom of God is exactly what I mean by truth, the ultimate truth.

(Nirupam: unique, incomparable)

Each individual is unique, no two individuals are ever alike; hence the most dangerous thing in life is to imitate somebody.

Imitation means that you will be trying to be like somebody else, which is not possible, which is impossible in the very mature of things. So all that you will attain to is a phony personality; you will become false. Imitation makes people false.

My sannyasins are not my followers. They are not to imitate me, not at all.

They have to understand me and then find out for themselves who they are. You can only be yourself and nobody else. It is something of great bliss, of the great benediction of God, that you can be only yourself; nobody else can do it. If you don't do it then your place will remain empty, something in existence will remain missing. Nobody can fulfill it. Nobody can replace you, neither can you replace anybody else. Each one has his unique contribution to make. This is great dignity. But down the ages people have been told to imitate: be Christians, be Buddhists, be Hindus. They have been given dead formulas to follow.

By becoming a sannyasin you are entering into a very alive religion. No dead formulas are prescribed, no ideals are handed over to you, no blueprints, no maps, are made available. On the contrary I take all the maps away, all the blueprints away, all the scriptures away, and leave you utterly alone because that is the only way to find yourself.

Thousands of years of rubbish has to be taken away from you so that your mirror can be cleaned and cleared and you can see things as they are. And then there arises great gratitude that God has made you absoltely unique. You are not superior to anybody, neither are you inferior to anybody: you are simply yourself.

No question of superiority or inferiority is relevant. One is just one's self -- incomparable; hence, how can you call somebody inferior and somebody superior?

My effort is to help you to accept yourself as you are and to go on searching and seeking for your authentic soul. It is burdened with so many stupid ideas that you will have to unburden yourself, empty yourself. Only by emptying all the nonsense that have been given to you by others will you be able to have the first contact, the first connection, with your being.

It is a tremendous freedom. It is freedom from time, freedom from mind, freedom from death. Suddenly you enter into the dimension of eternity; suddenly you become contemporaries of God. Less than that is not worthwhile.

(to Bernard)

This is your new name: Swami Sandhan. Sandhan means an enquiry. Truth is not available ready-made, it is neither in the traditions nor in the scriptures. It has to be enquired into, explored; and everyone has to enquire into it. I may have found it but I cannot give it to you. It is not that I don't want to give it to you, but it is untransferrable, it simply can't be given. There is no way to give it. The moment you give it, it becomes a lie. You have to discover it on your own. Buddhas can show the way but you will have to travel the whole journey. It is a long, arduous jorney but tremendously beautiful. Each moment is full of surprise, each moment is so full of wonder.

A Zen Master was dying. His disciples had gathered. The chief disciple asked the old man " Master, where would you like to be buried -- in your birthplace or under the tree where you became enlightened or here in this place where are you going to leave your body?" The Master opened only one

eye, winked, laughed and said "Surprise me!" Closed his eyes and was gone. (laughter)

Each moment is a thrill, a surprise. The old man was right; he said "Surprise me."

How long will you be here, Sandhan?

(tears muffle his reply)

Surprise me! (much laughter) Next time come for a longer period. Good Sadhan! Good, Sandhan!

This is your name: Swami Veet Roman. Veet means going beyond, surpassing. Roman means from Rome. Get rid of *all* small boundaries: Roman, Greek, Indian, Chinese. Just be a citizen of the earth, be a citizen of the whole universe.

My sannyasins have to be aware of it, that they don't belong to any caste, any creed, any state, any nation. They belong only to God.

Get rid of the idea of being -- that it the meaning of your name. Go beyond it, surpass it transend it. And Rome is a very dangerous place anyway. Rome has killed Jesus twice. First is was the Roman governor, Pontious Pilate, who ordered Jesus to be crucified because he was afraid of Jesus. He wanted him to be destroyed. He thought that he was trying to sabotage Rome, that he was a rebel, that all his spiritality was a camouflage, that he was *really* a politician, a revolutionary.

First Jesus was crucified because of Roman politics .... And the irony of history is such that finally Rome became the citadel of Christianity. Then Jesus was killed again. He is being killed every day by the vatican, the pope; for two thousand years now, the murder has continued. It is a *very* slow murder. In that way Pontious Pilate was more kind: within hours everything was finished. But the popes and the priests and the churches have not been so kind, they have been killing Jesus very slowly, in such a small doses that nobody has become aware of it.

Get rid of being Roman so that you can be free and you can be human. And ultimately even to be human is a bondage: one has just to be a being. Then one belongs to the stars and to the clouds and to the trees and to the flowers. Then this whole vast universe is yours. Why become confined? Why create a small boundary around yourself? Go beyond all boundaries -- that's my message. Drop all boundaries, become infinite. Think only in terms of infinity, eternity. Less than that has never satisfied anybody and is not going to satisfy anybody -- ever.

The boundary of the body has to be dropped. We are too identified with our bodies. We think that we are the body, and we are not. This is the first falsehood that has to be dropped. Out of this falsehood many other falsehoods arise. If one is identified with the body then one will be afraid of old age, disease, death. They grow out if this identification with the body.

Think of yourself as pure consciousness. You are not the body, you are the

one who is aware of the body. And you are not the mind either.

First start working with the body because it is easier to start with the gross. Then move to the subtle: look at the mind as separate from yourself. As you become aware that you are neither the body nor the mind, you will feel great freedom arising in you, unhindered. There will be no obstruction, no walls, but in all directions open space. Then the most subtle barrier has to be dropped -- that is that of feeling. That is the subtlest. First body, then mind, then heart. And to be free from the heart is to be enlightened.

(to Thomas)

Sargan means music, harmony, accord. Literally it means the seven notes of music. Just as color has seven colors, sound has seven notes. When all the seven colors are in deep harmony white is born. When all the seven notes of music are in deep harmony silence is born, and silence is the ultimate in music.

White does not look like color, neither does silence look like music. White is the ultimate color because it contains all the colors but in such harmony, in such a synthesis, that no color shows up; all disappear into each other. In exactly the same way silence *is* music, the ultimate music, but the harmony is so deep that nothing is heard.

Zen people call it the sound of one hand clapping. You cannot hear anything. When you don't hear anything the ultimate music *is* there. You just need a little more sensitivity, a little more awareness, a little more meditativeness. When one starts hearing that which cannot be heard one comes to know that which cannot be known.

God is fundamentally the unknowable, the mysterious, but God too becomes known to those who disappear in deep harmony, who are no more noisy inside. When all noise stops inside and there is absolute silence, then God is known. The unknowable becomes known to those who disappear in deep harmony, who are no more noisy inside. When all nose stops inside and there is absolute silence, then God is known. The unknowable becomes knowable, the unseen is seen, the unheard is heard. That is the whole goal of sannyas.

All the techniques of meditation are nothing but methods to make you aware of this ultimate music which is inside you and also outside you, which fill the whole existence.

Anand means bliss. Martin means loyal spirit, obedience, total obedience, the capacity to say yes without any conditions. And that is the most fundamental quality of a sannyasin: to trust so deeply that the no simply disappears from your being. When trust overwhelms you each cell of your body pulsates with amen, with yes.

That obedience is not something forced from the outside. If it is forced from the outside it makes you a soldier, if it arises from your own inner core it makes you a sannyasin. Both are loyal, both are obedient, both know how to say yes, both are ready to sacrifice totally -- but still there is a great difference.

The distance is as much as there can be. The soldier is forced, compelled, conditioned to say yes. The yes is being squeezed out of him. He *has* to say it otherwise he will suffer.

The sannyasin says yes of his own accord. Nobody is forcing him, nobody is imposing anything. Nobody is threatening you with any hell; nobody is making you afraid and nobody is bribing you with rewards, heavenly reawards in the other world -- nothing is promised. There is no fear, no greed. When yes comes into you without fear and without greed it has a tremendous beauty. That yes is prayer and that yes is blissfulness and that yes is God.

Scriptures in Silence and Sermons in Stones

Chapter #11
Chapter title: None

11 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911115
ShortTitle: SCRIPT11
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(to Klaus, Osho adds Satyam)

It is always truth that wins. Untruth promises but cannot fulfill its promises. Lies are very very alluring but ultimately they are going to ditch you into failure, frustration. They can't lead to victory. How can the false ever be victorious? -- it is impossible. Only the true can be. And without victory life is meaningless. Victory brings many flowers; it is victory that becomes a spring to the soul. But always remember that untruth may win small battles -- for the moment it may seem that you are winning with untruth -- but it never wins the war. The ultimate victory is always of truth.

In India they have an ancient saying, *satyameva jaivate*: Truth is always victorious. This is the trust of a sannyasin, that truth is always victorious. Be true of yourself and to the world. Don't be phony, don't be pseudo, don't pretend. Let things be as they are. Don't hide -- be authentic.

(To Rosie)

Anand means bliss, Rosie means two things. The first meaning is rose; the second meaning is a giver of love, and both menaings are beautiful. But neither of them is possible without bliss as your foundation. It is out of bliss that roses, roses of the heart, grow. And it is out of roses that the fragrace of love is released.

You can't give that which you don't have. If the inner rose has not yet opened all your love is nothing but words. If the inner rose has opened there is no need to say anything, no words are needed. Wherever you are, with whomsoever you are, love goes on radiating, goes on pulsating. It becomes a

constant dance of energy around you -- and it can open only if you provide the basic needs; that is blissfulness.

People love out of despair. That is the most impossible thing. It can't happen in the very nature of existence, it is not possible. People love because they are sad. They seek the other because they are lonely, and love is possible only when you are blissful. Love is possible only when you are not lonely, but alone; not bored with yourself, but enchanted, ecstatic, with yourself.

Meditation helps you to be blissful; bliss helps the rose of the heart to open; and then love comes of its own accord, just as the fragrance comes to the rose.

In the right hands even a rock becomes a rose; in the wrong hands even a rose becomes a rock -- it all depends on you. To show and to emphasize this fact, in Zen monasteries they make rock gardens. Now before Zen tried that, nobody had ever thought that there could be something like a rock garden. A garden needs trees, needs flowers, needs lawns! But Zen people have done something tremendously beautiful. They make rock gardens; no tree, no plant -- just sand and rock. But they arrange the sand and rock in such beautiful patterns that the sand becomes as beautiful as any lawn can ever be. And the rocks become so tremendously graceful that even trees may feel jealous.

In Zen rock gardens moss grows on ancient rocks like flowers; and the sand is so silent -- naturally, there is nothing to make any sound. It is so innocent and so cool. When you sit in a rock garden slowly slowly you become part of it: sitting silently, doing nothing you *also* become a rock. You start feeling a deep affinity with the rocks, with the sand.

Many mystics have moved to the desert. The desert has been like a magnet; for a few people it has always been calling. The infinity of the desert, the unchangingness, the eternity of the desert and the beauty of the night in a desert is something incomparable, because the air is so clean, unpolluted -- and the stars look so close that if you try just a little you can touch them. The stars don't look *very* close by, as if some distance is bridged. The other world, the other shore, is not far away: it is visible.

So remember it: in the right hands, with the right approach, the desert also has a beauty of its own. In the wrong hands even the rose bushes are nothing. Unless you have the aesthetic sensibility the flowers can't do anything. and one has to keep it as a goal: the day a rock in your hand turn into a rose ... the texture of it, the coolness of it, the feel of it and you are enchanted, you fall in love with the rock .... That day is of great significance. From that day onwards there will be nothing ugly for you, nothing hard for you, because your heart is soft now. Even in a rock it can find a sermon; even in a rock it can find a song; even in a rock it can find some hidden beauty.

(adding Anand to her old name)

Shedma means a field, a vineyard, but is used poetically as a symbol for the mother earth. So your name will mean blissful mother earth.

And it is very significant, because my sannyas is not other-wordly; it is

very earthly. It is down to earth. I am in tremendous love with the earth. I am not against this world. I don't teach any renunciation; I teach rejoicing, I teach celebration. Celebrate the earth because this earth is part of God: to condemn it is to condemn God himself. And most of the religions of the world have condemned the earth. They knew only one way to praise the other world, and that was first to condemn this earth -- then in contrast you can praise the other world. That is a very stupid attitude.

In my vision you can praise the other world only if you praise *this* world, because this world is a steppingstone to the other. If this shore of the river is condemned, the other is condemned too, because they both belong to the same river. Love this shore so that you can love the other too.

The earth is a symbol of tremendous significance. It is the symbol of the material, the solid, the existential, the manifest. It is the symbol of creation. And the earth has evolved highest in consciousness. We are fortunate that we are part of this earth. Other stars, however they look, are dead. In fact up to now there has been no certainty that life exists anywhere else; there are only assumptions. Assumptions are there, guesswork is there, great guesswork -- even scientists are getting involved in that guessing and they say that there are at least fifty thousand planets in the whole universe where life has happened. But it is all sheer guesswork. It is out of mathematics that they come to these conclusions; otherwise there is no solid ground for them.

Except for this earth the whole universe is, in a way, dead: the moon is dead, the sun is dead, the stars are dead. God must be closer to this earth than to anything else. And it is not only that life has happened, Moses, Abraham, Jesus, buddha, Krishna -- people who have reached the ultimate peak, who are godly, as godly as one can be. This earth has produced such beautiful flowers.

Buddha has said: *this* very earth, the lotus paradise, and this very body, the Buddha. The earth represents the body.

Love the earth, love the body. And remember: this very earth, the lotus paradise .... If we can learn how to live on this earth beautifully, lovingly, blissfully, then there is no need to be worried about the after-life; it will take care of itself because it is going to be a continuity of *this* life. Nothing ever really dies. Everything continues in new forms, on new planes.

(Anand Vajay: blissful victory)

The only thing worth being [victorionized] is bliss. Everything else is just a toy: you can play with it for the moment but not for long. Soon you will be fed up with it, bored. Soon you will throw it into the corner of the room and you will start searching for a new toy. That's how ordinary humanity lives: moving from one toy to another in the hope that these gadgets are going to give us bliss. They cannot.

Bliss has nothing to do with your outer achievements. It is a journey inwards. The farther you are from yourself, the more miserable you are. The closer you come to your center of being, the more blissful you become. When you are absolutely centered in yourself tremendous bliss wells up. That is the victory, true victory: not the victory of the Alexanders, but the victory of the

Buddhas. And that's the whole purpose of being a sannyasin.

(Sabine becomes Anand Sugandha)

Bliss is a fragrance, it is a perfume. When you are at home, at ease, it arises; whenever you are relaxed, in rest, it arises. The only requirement for bliss is to be at rest, to be at home, to be totally relaxed.

People are in misery because they go on doing just the opposite; they are *never* at home, they are always somewhere else. Home is in the present but they are either in the past or in the future; they are never at home. Their house is empty; it goes on gathering dust. It is almost a ruin because there is nobody to take care of it. And people are miserable because they are always tense, always in a hurry to reach somewhere -- and there is nowhere to reach, nowhere to go. The world is not going anywhere. It is not a journey in fact, but a dance. It has no destination as such; otherwise once the destination was achieved the world would die, then there would be nothing to do. It is a playfulness; there is no destination.

People live with an idea that they have to achieve this, to achieve that, to be this, to be that. That keeps them tense and that very tension is the cause of misery. And because they are so tense they cannot relax, they cannot rest; they toss and turn even in their sleep. Even on their holidays they become occupied with some nonsense or other.

Pshychologists are very concerned about the coming century because as technology is taking over man's work the greatest problem tha psychologists are going to encounter is: what is man going to do without occupation? He will create nuisance. He may turn destructive, murderous, suicidal. He may start doing things he has never done, he may become absolutely perverted because being restful is the only thing he is almost incapable of.

There *is* a possibility in the future century -- in just twenty years' time, many of us will be there to see it -- that the people who are ready not to ask for any employment will be paid more that the people who ask for employment, because you can't have both employment and pay. You have to choose.

This is a strange world ... where people talk about being restful but whatsoever they do for the whole of their lives makes them more and more restless. They hope that one day they will retire and then everything will be put right, but by the time they retire they have accumulated such habits of restlessness that they are at a complete loss: what to do with their retirement?

Doctors say that retired people die ten years earlier than they would have died if they had remained occupied. Not knowing anything else they start slipping into death.

Meditation is going to become more and more important in the future. It has never been so important in the past as it's going to be in the future. Sannyas is going to be the only way for the future humanity because it will teach you how to be playful, how to be restful, how to be without any goals and yet happy.

So that is your work: drop all tensions, drop all hurring; drop all goals and destinations. Drop the achieving mind and start enjoying the moment.

Whatsoever you are doing in the moment or not doing -- start enjoying it so that you can slowly come back to the right place where really belong, so that you can become more centered. And out of that centering a perfume arises. That perfume is bliss!

(to Judith)

Pramila means the loving one -- and that is the work for you. Become more and more loving. Love for love's sake. Love unconditionally, with no expectations, with no hopes -- not even unconscious ones -- that it will be responded to, returned. Love unaddressedly. Love the whole existence. It is one reality: the trees and the mountains and the people are not really different. We all partecipate together, we exist in a deep harmony. We go on breathing in oxigen and breathing out carbon dioxide; trees go on breathing in carbon-dioxide and breathing out oxygen. Now without trees we will not be able to exist and without us trees will not be able to exist. We are joined together, we interpenetrate. And that's how the whole existence is interlinked.

So love unaddressedly, the trees, the stars, the mountains, the people, the animals. The point is not to *whom* you are loving, the point is that you are loving. That is the meaning of your name: just a loving one. That is your meditation, and that will be the key for you to open the doors. It can unlock the very mistery of life and existence.

(Hansraj, the raya swan)

The East has tremendous respect for the swan. It has become a symbol for certain spiritual qualities. The most important quality for a spiritual person is to constantly remember that god is our home. The remembrance has to become so deep, has to go to such depths that you need not remember it deliberately; it goes on resounding in you.

The myth is that the swan always remembers its home. In India the home of the wwans is deep in the Himalayas. Only when it is too cold and the swan cannot survive there does it come to the plains for a few months. But it never forgets its home; it never becomes entangled here. It will live on the lakes and the ponds and the rivers for those three or four months when there is too much snow and life is impossible and the lake from where the swans come is frozen. But after three or four months, suddenly one day they start moving back to the Himalayas, as if a deep remembrance goes on through them, like an undercurrent. Not only do they remember the place, they remember the exact date when they have to go back. Suddenly, all over India, swans will start moving towards the Himalayas. The swans are back exactly in time for the lake to be melting again and things are getting warmer.

Because of this quality the swan has become symbolic of the religious man. He has to remember that we are visitors here, guests at the most. We come from a totally different world and we should not forget about it.

Live in the world byt go on remembering god -- that's your work. Live life in its totality but still never forget for a single moment that god is our home,

that we have to go one day, and that the day is not far off. And when the day comes don't cling. When death comes don't cling to the world. Go joyously, dancingly, because death in nothing but a calling of god. You have been called home. It is your invitation, it is not an enemy.

Death is a friend -- as much a friend as life is, because both are given to us from the same source. God gives us life and god gives us death.

(to Dick)

Devasharan means at the feet of God. That's what sannyas is all about: a surrender, a deep, total surrender, to the feet of God.

Those feet are not visible. You cannot find them, you cannot touch them, but you can still surrender to them. The more you surrender, the more you become aware that they are everywhere. When the surrender is *really* total you will find that the whole existence is nothing but the feet of God. And in that surrender is joy, in that let-go is beauty. All fight disappears, and with all fight disappearing the ego dies.

The ego can exist only if you fight. Surrender is poison to the ego; hence the emphasis on surrender. Fight is food; surrender is poison. And the ego has to die, only then can you be born. In one sheath there can't be two swords. Either *you* can live inside yourself or the ego does. If the ego lives you have to go underground lives, and the egos are sitting on the throne. In surrender the ego disappears and your underground self starts surfacing back to its natural status, its natural state.

Devasharan means that now you are not more important, only God is important; that now your life is only to be an instrument of God, a bamboo flute on his lips. You just have to be hollow and let him sing the song if he wants. Or if he does not want, then silence is as beautiful as the song.

Scriptures in Silence and Sermons in Stones

Chapter #12
Chapter title: None

12 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911125
ShortTitle: SCRIPT12
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(to five-and-half-year-old Sunny)

This is your new name: Swami Nartan. Nartan means dance, and that you have to do as much as you can: dance -- dance till you drop!

(to six-year-old Ocean)

Come here. Sit and close your eyes.

(He does, but then begins to peek)

Don't cheat! (laughter)

Come close to me. Now you can open your eyes. Look at me! You have been really cheating many times!

This is your name: Swami Prem Ocean. Prem means love and ocean means unbounded sea.

Anand means bliss. Frederique means peace.

These both have to be attained together. It is very easy to attain one, separate from the other -- very cheap, simple, but not of any significance. Peace without bliss is dead, and bliss without peace is mad. When both are attained together -- the synthesis, the symphony of the two when one is as mad as one should be and as peaceful as it is possible to be, that is the point where sanity and insanity are transcended, where ingnorance and wisdom, both, are transcended, where life and death, both, are transcended. But it is an ardous task.

In the past many people have tried to be peaceful: those were the monks. The monasteries all over the world were full of such people. But they were dead; they could not laugh, they could not love, they could not sing, they could not dance. They attained peace at the cost of their life; they became utterly cold. Their peace was not a cool phenomenon, it was ice-cold; it was the peace of the cemetery.

And there have been people who tried to attain to bliss: painters, poets, dancers, musicians -- all kinds of artists -- who lived in the world as passionately as possible. They were alive but very feverish. They were passionate, but the passion was such a fire that it only burned them. Many artists, many poets, went mad; many have committed suicide for the simple reason that they had no idea how to be peaceful. Their bliss shattered them, they could not contain it.

My sannyasin has to be a totally different person from these two. He has to become the beginning of a new man: peaceful at the very core of his being; at the center, peaceful, at the circumpherence, blissful. This is the ultimate harmony. This harmony can be called God, enlightenment, *nirvana*, or any name that you want to give to it: truth, beauty, liberation.

(to Trish)

My understanding is that it is only through meditation that one becomes well-born. It has nothing to do with the family, it as nothing to do with the blood. You cannot find any difference between the blood of an aristocrat and that of a beggar. There is no aristocratic blood as such; that is all rubish and nonsense.

A man certainly becomes an aristocrat when he moves into the world of meditation because now he is no more of the crowd. He is no more part of the mob and the mob psychology: he has gone beyond. And that is really becoming noble.

Remember: meditation gives you a new birth, you become twice born, and it gives you a new being -- very individual, unique. It gives you the quality of the chosen few: a Buddha, a Jesus, a Pythagoras. These people are noble, these people are well-born; these people are real aristocrats. Become a real aristocrat.

The way of transformation is meditation.

(Saritam: the river)

Life is a river. It does not something static; it is not a thing at all, but a process. Existence does not consist of things but of events. To understand it is of tremendous value because then you stop clinging. When everything is changing what is the point of clinging? By clinging we can only create frustration. When everything is bound to change one accepts it joyously, and one moves with life because not to move is to be dead. Then remains is a kind of let-go.

That is really the way of becoming free of all attachment, all greed, all

possessiviness. And the man who is free of these poisons is ready to become enlightened!

(Wouter becomes Punitan, the pure one)

Purity is not something that you have to practive, it is something that is already at the very core of your being. But we have never allowed it to surface; on the contrary, we have been repressing it. Our society teaches us repression. And when you repress you become divided, you become two, you become split; then your whole life is going to be just a conflict, an inner war, a civil war. And the whole war is absolutely absurd because you are fighting with yourself. It is self-destructive.

By purity I mean innocence -- not the purity of the moralists, not the purity of the puritans, but just the simplicity, the innocence, of a child. The child remains pure till we force him, till we initiate him into our so-called society, culture, education.

One of the strangest things is that if you try to remember your childhood you cannot go beyond the age of four, or at the most the age of three. You have completely forgotten all that happened in those three or four years. You were alive -- more alive than you will ever be; you were curious -- more curious than you will ever be; you lived intensely -- more intensely than you will ever live. But what happened? Why can't you remember it? The only reason is that they left no trace behind. After those four years you became cunning, you became clever: you became a mind. Since then the mind has had memory. Before those days, before the mind started, you were a clean slate, a tabula rasa -- that is purity.

One has to become a child again. The mind is impurity. If you can attain to no-mind you will be pure again. Purity is inside, the mind is blocking it; it does not allow it to be expressed. It distorts is, corrupts it, poisons it. Hence the emphasis of all the mystics on meditation: meditation simply means a way of putting the mind aside, nothing less, nothing more simply that. Once the mind is put aside your innocence starts blossoming.

And there are such flowers and such fragrance ... which are not of this world, which belong to the beyond.

(to Inge)

In all the western languages the word "emptiness" has a very negative quality. It is not so in the East: Shunyam is absolutely positive -- empty, yet positive. One wonders how emptiness can be positive.

The East has discovered that when you are utterly empty of everything you are full of emptiness; emptiness itself fills you. So you are not in a negative state: you are overfull -- overfull with silence, overfull with purity, innocence, stillness, overfull with nobodiness. And that is the basic requirement for God to happen to you. When you are utterly empty of the world you become open to God. Otherwise our minds are so cluttered with unnecessary furniture ... what to say about God? -- even the devil cannot enter! There is no place for

him.

In the West it has a very wrong connotation. They say "The empty mind is the devil's workshop". It is absolutely wrong: the empty mind is *god's* workshop. But in the West, the person who is not occupied with something is called empty-minded; he is not empty-minded. In fact he is more full of mind than the person who is occupied with something. The proverb has arisen to condemn his laziness.

But the East has known a totally different kind of emptiness: the emptiness of the Buddhas. They are utterly empty. If you go inside you will not find anybody there. You can go from one corner to another, you can seek and search inside a Buddha all over the place, you will not come across anybody: just a pure sky unclouded. But in that pure sky is the secret of the whole of life. That purity, that silence, is the door to God. Hence in the East we have called Buddhas, gods ... not less than that. A Buddha is a god for the simple reason that he has disappeared. He has no ego any more.

So be empty of the ego, be empty of the mind, and become a workshop of God. That's what sannyas is all about: becoming empty on the one hand so that you can become full on the other.

(to Bernard)

Purnam means the full. It is the other side of emptiness. Fullness and emptiness are two sides of the same coin. But first one has to pass through emptiness, then only can we come to fullness. Why has one to pass first through emptiness? -- because we have a wrong idea that we are already full. We are full of rubbish, certainly, but that is not *our* fullness, not the fullness of being; it is not a plenitude of being. Thoughts, desires, ideologies, prejudices, religions, philosophies -- we are full of all this, which is sheer nonsense. It is nonsense because it pretends to know, and it knows nothing. But we go on accumulating more and more information. Slowly slowly we think "This is foolish. This is not foolish".

We have to empty ourselves of all this in toto. The moment we have done that we are ready and immediately the whole sky drops into our being. The whole of heaven becomes loose. Suddenly we are transported and for the first time we know what fullness is. Then we are full of love and full of joy and full of god.

That is purnam: to be full of god! That fullness knows no beginning, no end; it is eternal, it is timeless. Nothing can destroy it. Once you have achieved it you have achieved something before which death is impotent.

(Divipan, the divine one)

The word "divyam" and the word "divine" come from the same Sanskrit root. They are not different, they come from *div*. Also from *div* come the English word "day" and the Sanskrit word *divas* that means day. *Div* means light, divyam means full of light ... as if the inner sun has risen and the darkness has dissipated.

Ordinarily the inside is completely dark, entirely dark; but the darkness contains the morn, the dawn. It is the womb out of which the sun rises. So don't be against it, because it is like a seed out of which the flower of light is going to bloom. The real man of understanding loves darkness as much as light, because they are not separate. He loves the devil as much as the divine, because they are not separate. The word "devil" also comes from the same root *div*: a fallen divinity -- that is the meaning of the devil. He was an angel and because he disobeyed, he fell from God's grace. But even though he has fallen he *is* divine.

That is the situation of man. Man can be in deep darkness, man can go astray; that is his freedom. Man can come back home; the home is his. If he knocks back home, the doors will be open for him. And he will be received with great joy because he had gone astray and he has come back.
That is the meaning of Jesus's parable of the prodigal son.

The blessed one is one who is a blessing to existence. Unless one is a blessing to existence one can't be blessed. We have to deserve it, we have to be worthy of it. And the only way to deserve it is to lose yourself in love with existence.

Religion is nothing but a love affair with existence. It is not ritual. It has nothing to do with churches and temples and mosques, and nothing to do with the Vedas and the Koran and the Bible. It has a totally different meaning: you become *married* to existence. You are in love with the stars and the trees and the mountains and the clouds, because these are the different spaces of God. You are in love with people and animals -- you are simply in love with all that is!

If that is possible great benediction happens, great showering of joy from the beyond -- you are bathed in bliss. That is the meaning of *manglam* -- one who is bathed in bliss.

([Ratuam]: the diamond)

The diamond is within and we are searching for it without. It is part of our being but we are looking everywhere else *except* there; hence the misery, hence the frustration, hence the despair.

Look within, look into yourself, and the kingdom of God is yours. We have never lost it, not even for a single moment. In fact even if we want to lose it we cannot, it is our very being. But we have become beggars through our own decision, through our own stupidity. We have forgotten how to read the language of the inner scripture, and we are searching in the Vedas and the Korans, and the Bibles .... We will become great sholars, but not rich; we will remain as poor as ever. Richness comes only in one way, and that is by going in, because is the mine, the treasure, the inexhaustible treasure.

Turn in, tune in, and then there is great joy -- unending. Life is significant only then, never before. Life is life only then, never before.

(Swami Prem Satyaparthy: love, a seeker of truth)

Logic is not the way to seek truth, love is the way to seek truth. Many people seek but very few find, because many seek through logic, through mind, and very few seek through love and through the heart. But except through the heart there is no way to God. The head is as far away as one can be. The head and God never meet. It has never happened before and it is not going to happen ever; it is impossible. But the heart and God are always in communion. They are never separate; they are always meeting, each moment. It is God who is beating in the heart.

So move more and more towards the heart and God is not far away. God has to be found, otherwise life is futile. Make it a point to find God in *this* life, not in the after-life, because if we cannot find him right now there is no hope of finding him after death, because we will be the same. We have been repeating the same stupid game again and again. Each time we are born we go through the same vicious circle: again we die and the same thing starts moving. Hence Buddha has called this world a wheel.

Jump out of the wheel: it is time -- the right time -- and it is right to.

Scriptures in Silence and Sermons in Stones

Chapter #13
Chapter title: None

13 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911135
ShortTitle: SCRIPT13
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

(to Alan)

Sahajam means spontaneity -- and that's exactly the definition of sannyas. To be spontaneous is to be a sannyasin. To be spontaneous means to be responsible to the present.

People are dominated by the past. Life goes on changing every moment and mind remains clinging to the past. There is a gap between the mind and life. Anything that comes out of the mind is never going to be a *real* response; it is only reaction. And it always falls short, it can't reach the target, it either goes above or goes below the past, which knows nothing of the present, or the arrow is directed by the future, which knows nothing of the present.

To be spontaneous means to live moment to moment, to respond to that which is, with no prejudice, with no mind, with no past, no future, with no time at all. Then suddenly there is a meeting a meeting between you and existence. That meeting is bliss, that meeting is God.

(to Vincent)

Anand means bliss -- not pleasure, not happiness, not even joy. Bliss is a totally different phenomenon. It is not pleasure, because it has nothing to do with the body. It is not happiness; happiness is of the mind and very momentary. It is just comes and goes and keeps you in a turmoil. You can never be secure, you can never trust it; it is bound to betray you. That is its very nature.

Mind is in flux, and anything that happens through the mind is going to be a flux. It can't be eternal; it can only be momentary, within time. Hence every

happiness brings unhappiness. It is like day and night, summer and winter. The wheel goes on moving: again the day comes and the night follows and the day comes and the night follows.

Bliss is not even joy, because joy is of the heart. Joy is far superior to pleasure, to happiness. It is far more delicate, more soft, more like flowerlike. If one has to choose between the three then one should choose joy. It is a subtle harmony. When your body, your mind and your heart are functioning together in deep accord, joy arises. In joy something is contributed by the body, something is contributed by the mind, but the major part is contributed by the heart. Joy contains something of pleasure, something if happiness and something more.

Bliss is beyond all three; it is of the spirit. To experience it one has to disidentify oneself from body, mind and heart. It is eternal. Once it comes it is forever. Then one can trust and relax and rest. It can't be stolen, it can't be taken away, it can't be burned. Even death is impotent as far as bliss is concerned. One who has known bliss has known something deathless.

Joy dies very soon. It is like a roseflower, very delicate. It can be crushed very easily; anybody can pluck it. Just hit it with a stone and it is gone. To depend on joy is to live in a glasshouse; anybody can throw a stone and the whole house will collapse.

That's why you see women suffering so much. Men don't suffer so much because men depend on pleasure -- which is gross, bodily, tangible, can even be purchased in the marketplace .... Or at the most men depend on happiness, which is of the mind -- and still has a certain strengh, certain solidity. But the woman depends on joy; it is of the heart -- hence her joy can be crushed very easily: a single gesture, a single word, is enough.

And because they depend on different dimensions communication is impossible. The man cannot understand. He has not done anything and the woman is crying and she is all in tears, and the man thinks "Is she crazy or something? -- because I have not said anything, I have not done anything." He may have uttered just a wrong word, made a wrong gesture; he may not have even uttered a word, he may have just remained silent, but silent in a way that hurts the woman's heart.

Men can understand body and mind very well. With the heart he moves into an alien territory. The woman understand the heart, hence she can become very joyful. But she goes in ups and downs: sometimes she is ecstatic, so joyful that you cannot believe she will ever weep and cry and scream -- and the next moment she is screaming and crying and throwing things. It seems impossible how she manages to move so quickly from one point to another.

The same is the case with small children: they also live in the heart, hence one moment they are angry, another moment they are so loving. One moment they are in rage; another moment they are hugging and kissing you and they're all love, all beautiful and sweet. But the heart has that problem: it is fragile.

The search is to find something which is eternal: that is bliss and the way is meditation. Meditation takes you beyond the body-mind-heart complex, because meditation is nothing but a disidentification from all that which you have become identified: I am not the body nor the mind nor the heart. When

this understanding arises in you meditation has flowered. In that flowering is bliss.

(to Pragitam)

Life can be lived in tears -- many have chosen that way to live. Life can also be lived as laughter -- very few choose that. It is strange; one would have thought that many would choose life to be a song, not a sadness, a bliss, not a misery -- but that's not the case. In reality millions of people choose misery, tears, anxiety, anguish, as their lifestyle. They invest their whole energy in creating hell around themselves.

From the outside it looks stupid, but there is a reason for it. The reason is that the more miserable you are, the *more* you are. The more miserable you are, the bigger your ego becomes. The ego feeds on misery, on negativity, on darkness -- that is its food and nourishment. If you choose to be blissful, if you choose to be a song, you will have to risk one thing, only one thing: the ego -- because that is the only discordant note in your being. You will have to drop the idea that "I am." You will have to learn a totally different language -- that "God is and I am not." I and God cannot exists together. That is an impossibility. Either I can exist or God.

To be a sannyasin means that now you are choosing God instead of I. This is a new way of life and a new vision. And great is the bliss of the person who can gather the courage of the ego because with that dropping all darkness disappears, with that dropping all is light, because your eyes become open. You attain to tremendous sensitivity, awareness. That is the moment when you hear the song, the divine song, the SONG OF SOLOMON.

Very few people have understood the SONG OF SOLOMON. Jews and Christians both feel a little embarrassed whenever the question of Solomon's song arises. It looks as if it is something that should not be in the Bible. In fact it is the *real* Bible. Everything else can be dropped; just Solomon's song is enough. All else is secondary. But the problem with Christians and Jews is that Solomons song talks of love, passionate love, earthly love. It talks not in terms of the other world, but in terms of *this* world. He must have been a *real* Buddha -- not a pseudo, phony saint or mahatma.

I have tremendous respect for Solomon and his song, because I want my sannyasins to live his song as their life -- a life of intense love, of passionate cheerfulness, of ecstasy; not a life of renunciation but a life of rejoicing.

(to Sangitam)

Music is a simbol of harmony, accord. Man ordinarily lives a very unmusical life: a life of conflict, a life of discord. Man is not one but many. Man is a crowd and there is constant fight inside; day in, day out, the fight continues. One is fighting with oneself violently. It is very destructive, but that's how we are brought up to become soldiers, not sannyasins.

A soldier has to live continuously is such a tension and anguish that he can sacrifice life any moment for any stupid excuse. In fact sacrifing life feels a

great relief for the soldier.

A sannyasin is a totally different world. He has to live life with such abandon, with such ecstasy, with such music, that each moment becomes a moment of paradise. Paradise is not there somewhere at the end of the journey, it is spread all over the way. You have to transform each moment of your life into paradise only then you can enter into the kingdom of God.

It is not possible to live your whole life in misery, then suddenly one day you knock on the doors of God .... Jesus says: Knock and the doors shall be opened .... True, but where will you find the doors? Unless you are tremendously blissful you will not find the doors. They are found only in great joy, they are found only in ecstasy. When you are dancing to such intensity that the dancer has melted into it, when you are singing with such passion that the singer is no more there, only the song -- that is the moment when you find the door. Then certainly Jesus is right: Knock and the door shall be opened. In fact there is no need to knock, the doors are always open. God is always standing there waiting to welcome you home.

Scriptures in Silence and Sermons in Stones

Chapter #14
Chapter title: None

14 November 1979 pm in Chuang Tzu Auditorium

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ShortTitle: SCRIPT14
Audio: No
Video: No

[Note: There is no transcript for November 14th; probably there was no darshan that evening]

Scriptures in Silence and Sermons in Stones

Chapter #15
Chapter title: None

15 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911155
ShortTitle: SCRIPT15
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

Love is the only virtue for me, the only religion, the only morality. If love is missing then one can have all the morality and still one will be dead; still, deep down one will be immoral. Without love one can have all the virtues but they will be superficial. They will be just like a painted smile, a mask -- maybe good to become respectable, but God cannot be deceived in such superficial ways. In fact he cannot be deceived in any way. He looks at the

very center of your being, not at your circumference. He looks not at what you do but what you are.

Love transforms your being, and then your acts are transformed automatically. a loving person cannot by immoral, he cannot hurt anybody, he cannot cheat, he cannot lie. It is impossible for him to be cruel. Compassion will be simply his way of life.

The priests and the politicians are not interested in love; they are interested in imposing a certain character on you. They don't want real human beings, they want phony people. Phony people are not dangerous to the establishment. They are so phony -- how can they be dangerous? They have no fire in them, no passion for life, no passion for truth.

Without love one never knows what life is -- and to know life in its total beauty is to live beautifully, gracefully. That is virtue.

Scriptures in Silence and Sermons in Stones

Chapter #16
Chapter title: None

16 November 1979 pm in Chuang Tzu Auditorium

Archive code: 7911165
ShortTitle: SCRIPT16
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been copy typed. It is for reference purposes only.]

There are two sources of knowing; one is logic, another is love. Through logic you arrive at knowledge; through love you arrive at wisdom. Knowledge only gives you superficial information; wisdom gives you a deep, profound insight into things. Knowledge is only accumulation. One can accumulate as much as one wants: the human brain is such a biocomputer that it can contain all the libraries of the world. But still, you remain the same. It is like a donkey carrying the load of many scriptures. That's what scholars are: donkeys loaded with scriptures. They know much but they don't know themselves. All their knowledge is borrowed.

Love gives you true knowledge. It makes your life a scripture. It makes you awakened to the beauty of existence, to the tremendous grace of life and all that it contains, to the presence of God. Logical cannot do it, and those who depend on knowledge remain poor.

Depend on love and all the riches of the world are yours. Depend on love and the kingdom of God is yours. Knowledge becomes a bondage, wisdom is liberation. Knowledge is very noisy, wisdom is absolutely silent. It knows, but it knows in a silent way; it does not brag. Knowledge brags because it is nothing but an ego trip. Wisdom cannot brag because before wisdom happens the ego has to disappear.

Exactly that is the meaning of love: surrendering the ego, dropping it, becoming egoless. And whenever you are egoless love starts flowing through you. You can call that love God or light or bliss or wisdom.

Scriptures in Silence and Sermons in Stones

Chapter #17
Chapter title: None

5 December 1979 pm in Chuang Tzu Auditorium

Archive code: 7912055
ShortTitle: SCRIPT17
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[From November 18th to December 4th Osho did not give darshan. A few sannyasins had contracted chicken pox, and to avoid any infection being passed to Osho, he did not give darshan again until 5th December 1979.]

(Kavita.)

Life can either be prose or it can be poetry. Science makes it prose, religion transforms it into poetry. To live life as prose is to live in a mundane way, and to live life as poetry is to live in a sacred way. One need not be a Christian or a Mohammedan or a Hindu or a Jew to be religious, but once certainly has to learn the way of poetry. If one wants to be religious one has to know how to be poetic -- that cannot be avoided.

All these religions are different ways of becoming poetic, of approaching life not through logic, but through love, of looking at existence not with fear, but with wonder. And it is only eyes which are full of wonder and awe that are capable of knowing the truth.

The scientist only knows the fact, but never the truth. The fact is useful but not liberating; the fact is needed but it does not give life significance. It is a necessity, but one cannot live for it and one cannot die for it. and unless you have something to live for and to die for you have nothing.

In giving you sannyas I am giving you something to live for and to die for, something so valuable that one can risk all for it. And in that very risking one is born, born anew. For the first time one really becomes a self, one becomes integrated. Otherwise people are living just wishy-washy lives, hodgepodge lives. They are living a king of mess, a confusion, a madness -- utterly futile.

My first and last lesson to my sannyasins is to be poetic: to sing, to dance, to celebrate, to love, because these are the ways one comes closer and closer

to god and one day becomes one with god, merges into his ocean. We are dewdrops, dropping into the ocean. Fear arises; one hesitates because one can see that one is going to disappear -- that it is going to be death. But what is death on one side is life, eternal life, on another. The dewdrop disappears as a dewdrop but appears as the ocean itself. It is worth it.

Prem means love. Chequesh means eagle.

Love is a flight from the known to the unknown, hence the fear. It is because of this fear that millions of people decide not to love at all. Life seems to be safer, more secure, manageable, controlled, without love. You seem to be able to possess life. The moment love enters, you disappear. Then you are no more the controller, then there is no controller at all. Then it is a beautiful chaos. It has its *own* order but it knows no outer order. It has its own discipline but that is intrinsic, it is not imposed from outside. And because it is a constant movement from the known to the unknown, unless one is courageous, so courageous that one is ready to risk life for it, one cannot really love. To love is the greatest courage in life. Yes, one becomes an eagle and starts soaring higher and higher into the realms of the unknown. How long will you be staying?

-- Another week after your birthday. I have to go back to my American Indian people and tell them about you.

-- Tell them about me. They will understand me more than anybody else.

-- I was afraid at first, but I'm not any more.

-- Good, good!

Bliss is the noblest quality. Misery the ugliest. To remain miserable means that one is clinging to ugliness. And to remain miserable you will have to remain confined in the dark cells of the unconscious, you will have to remain in bondage, in chains. It is your decision, because that bondage is self-imposed, those chains are self-created. You are the prisoner and you are the jailer too; hence it is only a question of self-determination to come out of the misery. It can be dropped in a single instant of understanding. In fact it is never dropped gradually: it is sudden enlightenment. The moment you see that you are creating it, that *you* are the creator of it, the very seeing is the dropping, and immediately there is a rebirth.

All ugliness disappears, all darkness disappears, and your life starts opening like a rose flower. Then you have all the beauty of the world and all the nobility of the world and all the godliness of the world.

Be blissful and god is yours. In the old times it was said that if you attain to god you will be blissful. I say just the opposite: be blissful and you will attain to god. There is no other way to god. Bliss is the way to god. One can forget all about god if one can only remember to be blissful. Then god is *bound* to happen, is inevitable.

Prem Niraj: love cloud.

Love has many qualities which are similar to the qualities of a cloud.

The first and the most important is freedom. A cloud is not confined to

anything, not tethered. So is the case with love; it is free to move in all directions. It is so free that it has no destination. Destination means slavery. Destination means that you are predetermined. Love has no destination. It is sheer play. It is not work, it is not duty. It is never a means to anything else; it is the very end itself.

The cloud has no fixed form. It constantly changes, it is never the same for two consecutive moments. so is the case with love. And we will try to give it a certain form and shape. We are trying to do the impossible; then we fail, then frustration is the result. Love never frustrates anybody. It is our expectations, impossible expectations of love, which creates frustration.

Never try to give a form and a shape to your love. Allow it to remain shapeless, formless, because it is not a thing, it is an experience. It cannot be defined, and it is not gross; it is very subtle, the subtlest experience of life.

The cloud is always in a state of let-go. If the wind says to it "Come along, I am going to the north," it has no resistance, it doesn't know no. It is always yea-saying. It simply goes to the north. It does not ask why, it does not insist on knowing the reason. It does not say, "I have other plans. I want to go to the south, not to the north." The cloud has no plans, no purposes for the future. It is available to the winds. It is so totally available that in the very total availability it knows the ultimate taste of liberation.

So is the case with love: it is a state of let-go. It allows the whole existence to do whatsoever it wants to do, to take one wherever it wants to. It has no idea of how things should be. It moves moment to moment, with no idea, no prejudice, it moves without any concepts.

The English word "concept" comes from the same root as the word "conceit." Love knows no concepts or conceits. It is simply free from all these burdens, hence it can float like a cloud in an infinite sky. The whole sky belongs to it because it claims nothing. It possesses the whole sky because it tries to possess nothing.

(Hank becomes Deva Sahaj.)

The door to the divine is spontaneity. To be spontaneous is to be in god. Mind is never spontaneous. It is either in the past or in the future, either in that which is no more or in that which is not yet. Between these two it goes on missing that which is, and that is the door. The present moment is not part of time, hence the present moment is not available to mind either. Mind and time are synonymous. You can say that mind is time inside your being, and time is mind outside you, but they are one phenomenon.

The present moment is neither part of time nor part of mind. When you are in the present moment you are in god. What is the true meaning of meditation, the true meaning of prayer, the true meaning of love. And when one acts out of the present moment, that action is never binding because it is not your action, it is god acting through you, it is god flowing through you.

To be spontaneous is to be a sannyasin. That's my definition of a sannyasin, so one has to remember it constantly.

When P. D. Ouspensky. one of the chief disciples of George Gurdjieff, was dying, his disciples and friends were very puzzled because he was doing

such stupid things. They could not believe it, because he was a very logical man. He was one of the greatest mathematicians of his time, absolutely rational. The doctors told him not to leave America because it was dangerous, his body was not in a state to travel. But he left America. There was no reason to go but he insisted irrationally. And when he went to England he started travelling all around the country in his car. His friends said, "Are you trying to commit suicide or what? -- because doctors say 'Don't move at all.'" But he wouldn't listen.

Even then they would stay for one or two days in a hotel somewhere, in a guest house, in a rest house, he would not sit, he would continuously walk. Even in his room he would walk till he almost fell dead on the bed.

Then finally they asked, "We don't understand -- have you gone mad or what?"

He said, "If you have understood my teaching and the teaching of George Gurdjieff... I am trying to do it, I am trying to remember that I am dying. I want to die remembering. I have died many times before *not* remembering. This time I want to die remembering, and the only way to remember is to do something that keeps me awake, otherwise I am bound to fall asleep."

And he died almost walking. He fell, but there was a smile on his face, he died remembering, he died in the present moment knowing what was happening.

And to die in the present moment means there is going to be only one more birth, that's all. This is just the last but one. The next birth will be in awareness, and the whole of the next life will be of awareness. If one can live alert, moment to moment, one can also die in alertness, awareness. To live and to die and to be born -- these three are the most important moments. If one can manage all three in awareness then one never comes back to the wheel of life and death. One becomes free of it, one becomes a Buddha.

It is very symbolic that the story of Buddha says that he was born on the full-moon night, he became enlightened on the same full-moon night, he died on the same full-moon night. It may not have happened so but it is very symbolic. It may have happened -- it is possible. But even if it did not happen historically, it is symbolic. It is simply saying that he died in the same moment as he was born and he became enlightened in the same moment. *That* same moment is the present moment. That is the full-moon night, because in the present moment you are full of light.

So that is going to be your works be more and more alert. Act not out of memory, not out of imagination, but out of the actual present. You may be able to experience some very extraordinary experiences which are available to only very few people. If you work hard, this life can be just the last but one.

(Swarga means paradise.)

Paradise is not somewhere else. Paradise is not geographical. It is not above the clouds in the heavens it is within you. And it is not in some other time, after death. It is in you right now, you are made of it, so there is no need to seek and search anywhere else. All that is needed is to relax and to be in one's self, to dive into one's own being deeply, so deeply that the whole world

disappears as if it did not exist for the moment, so that your consciousness is all that exists. All existence becomes non-existential, just your life is all... and the purity of it, because it is uncontaminated by anything. Nothing is reflected in your mirror. Your consciousness is simply pure, without any ripple, without any waves. In that moment one comes to know what paradise is.

We have not lost it somewhere else, we have not been driven out of paradise. It already exists inside us, it has always existed inside us, but we never look within ourselves.

We go on looking outwards, hence we go on missing our own treasures, our own kingdom of god.

Scriptures in Silence and Sermons in Stones

Chapter #18
Chapter title: None

6 December 1979 pm in Chuang Tzu Auditorium

Archive code: 7912065
ShortTitle: SCRIPT18
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Prem Vanilla. Prem means love. Vanilla is an orchard which brings fruits of great fragrance. Love is that orchard. Love is the fulfillment of man. It is only through love that man flowers and comes to great fragrance. I teach love -- that's the only religion. All other religions are just pseudo religions. The true religion can only be of love.

Hans.
Feel blissful, because today you are becoming a beloved disciple.
Feel blessed.

To be a sannyasin is a rare phenomenon because to seek God is rare, to seek truth is rare. People are concerned with the superficial, with the mundane, with the mediocre. To be a seeker of truth is the real beginning of life. Then life takes wings, one starts soaring higher. There are planes upon planes.

Man is not meant to crawl and creep on the earth. He has the capacity to fly to the ultimate. And that is possible only when one becomes an initiate, a disciple. Disciple, the word "disciple" comes from a root which means readiness to learn, readiness, receptivity, openness to learn. There is much to learn: the whole infinity. There is much to know: this tremendously beautiful existence. There is much to love and to live. One should not be satisfied with the ordinary. That's what sannyas is all about: a deep, divine discontent with the ordinary.

Peter.

Love should be the rock of everybody's life, it should be the foundation. Without love your life is made without any foundation; it is bound to collapse. You are making sandcastles or you are making palaces of playing cards: just a

little breeze and the whole palace will fall down. But if love is the foundation of a life that not even death can destroy, love opens the door to life eternal. The life of the soul is possible only through the life of love. Love is the bridge between the body and the soul, hence love has a paradoxical nature. On the one hand, if you look at it through the body it is sex; on the other hand, if you look at it through the soul it is prayer. But it is the same energy. Love functioning physiologically is sex and functioning spiritually is prayer.

Deva Lucy.

Man is a seed, but only a seed of great potential, but nothing is actual. The seed can die as a seed without ever becoming a tree, without ever coming to flowering. Man is the seed of light. But ordinarily man is not resplendent, man is not luminous, for the simple reason that the shell of the seed is hard and there are no windows. Man remains enclosed in himself; hence the darkness on the faces of people, in the eyes of people. But if the shell can be broken -- and it can be -- then great light is released. It is an explosion! That explosion brings ecstasy. That explosion brings you to the eternal. That explosion makes you aware of your eternity, of your immortality, of your godliness.

There is no other way, except meditation, to break the seed. One has to go on hammering with meditation. One never knows how long it will take because each individual is different. And no individual is predictable, because people have lived different lives in their past and they have accumulated different personalities around themselves. A few people have very thin layers: just a little hit is enough, just the shadow of the whip is enough, not even the whip is needed. But a few people are *really* thick-skinned: unless you go on hammering, their inner light, their inner splendour, cannot be released. And one never knows how thick the layer is.

One thing is certain -- it may take a little longer time or a little less, that doesn't matter -- the shell of the seed *can* be broken, the breakthrough is possible. And that is the only hope for man, because only through that breakthrough do you become aware that god is. Then life has meaning, significance, beauty, benediction.

Erik has two meanings: one is Teutonic -- it means kingly, the other is Anglo-Saxon -- it means brave. But both are part of one phenomenon: the courageous person, the brave person, is always kingly, and the kingly person cannot be other than brave.

Bliss is only for those who are really courageous. It needs the greatest courage in the world to be blissful. It is a paradox! bliss is a natural phenomenon; it should not need any courage, it should be very simple. It is not an achievement, it is our very being. But the society creates in us a pseudo personality which is against the natural, which is against the real. And the society's effort is great: through parental education, through the church through the state and through the schools, colleges, universities, one-third of a man's life, twenty-five years is devoted to creating a false self. It is because of that false self that great courage is needed to take the jump into the natural. Twenty-five years of wrong training, of wrong conditioning, create the

problem. Every child is born blissful, but we drag him out of his nature; we make him miserable. And unless we succeed we don't rest.

The whole strategy of civilization is to create miserable people, and the way to create miserable people is to give them an ego. Then they will remain miserable for ever. The ego can never be satisfied, it is impossible to satisfy it. It goes on demanding more and more; hence it is always in misery. It always longs for the impossible, and when the impossible cannot happen there is great frustration, there is hell.

We give the ego to each individual, and through the ego the society manipulates each individual, makes him so miserable that he remains a slave to the powers, to the establishment, to the church, to the state, to the politicians, to the priests. A miserable person cannot rebel, a miserable person clings to whatsoever he has. A miserable person is always a beggar, he cannot be a king, And he cannot risk. He cannot even risk his miseries because he is afraid: "Who knows? -- I may get into deeper misery. At least this misery is well-known, I am acquainted with it. I have become adjusted to it, I can cope with it. Who knows about the new misery? It is better to remain confined to the old." The miserable person always remains orthodox; he never explores.

And that's what the society wants: nobody should be an explorer and nobody should be an adventurous soul. Nobody should ask what is truth. Everybody should be a believer, not a seeker, not an enquirer. Nobody should be a rebel, a revolutionary. everybody should be a slave, just a machine -- efficient, very efficient - from birth the death. All that society asks of you is efficiency.

I have heard about an efficiency expert. He died and when he was being taken out of the hospital he asked, "How many people are carrying me out?" There was great panic, because he was dead. Somebody said "Six." He said "There is no need for six; you can put me on wheels. One is enough." And then he lay down and died again. Efficiency experts don't die.

All that this society requires from you from birth to death is: be efficient, be a good machine, not a man. And a machine cannot be blissful. If you are *really* a machine then you cannot be miserable either, but because man is not a machine and has to function as a machine, misery is created. If man were really a machine there would be no problem; no machine is miserable. But man is a consciousness and has to function as a machine. This is the misery -- the only misery the only hell.

Courage is needed to go beyond the familiar, to go beyond the conditioning that the society has enforced on you, to go beyond that which has been taught to you, to go beyond Christianity, Hinduism, Buddhism, Mohammedanism, to go beyond all cultures, to go beyond all the past. That's exactly my work here: to help you to go beyond all conditionings.

A sannyasin is a person who drops all conditionings and never substitutes any other conditioning again, who remains unconditioned and functions out of that unconditioned state of consciousness. Then action is tremendously beautiful, liberating, and then life becomes a poem, a painting, a work of art. Then it has value. How long will you be here?

-- According to the conditioning, about three months.

-- Be here three months -- three months will do!

Peter is the name of one of the disciples of Jesus, one of the twelve disciples. Jesus called him Peter because he was the most determined disciple out of all of them; he called him Peter because he was like a rock. He said to him: You will be a rock for my work. You will become the foundation stone for the temple that I am raising. Love should be the rock of *everybody's* life, it should be the foundation. Without love your life is made without any foundation; it is bound to collapse. You are making sandcastles or you are making palaces of playing cards: just a little breeze and the whole palace will fall down. But if love is the foundation of a life that not even death can destroy, love opens the door to life eternal. The life of the soul is possible only through the life of love. Love is the bridge between the body and the soul, hence love has a paradoxical nature. On the one hand, if you look at it through the body it is sex; on the other hand, if you look at it through the soul it is prayer. But it is the same energy. Love functioning physiologically is sex and functioning spiritually is prayer. The work of a sannyasin consists in transforming sexual energy into prayer. That day is the greatest in your life when your sex is transformed into prayer, when your sex has no sexuality in it but becomes prayerful, when your sex does not drag you downwards, is no more part of the gravitational field, but starts helping you rise upwards.

There are two laws: one of gravitation, that which pulls you down; and the other of grace, that which pulls you up. Sex has to be transformed from gravitation to grace. This is *real* alchemy.

My sannyas is not a renunciation of life but a transformation. It is not an escape but a great adventure.

Satyo.

Bliss is truth. Don't seek truth, seek bliss, and truth will find you of its own accord.

Those who seek truth directly never find it. Their search becomes more and more intellectual and logical; it becomes intellectual gymnastics. That's how philosophy is born.

Seek bliss. Then it is a totally different search. Then you will come across love, not across logic; then you will come across music, not mathematics; then you will be more close to poetry than to prose. Your dimension will start changing. You will be more and more celebrating, you will be more and more festive, less and less serious.

Let cheerfulness be your only discipline. Then one day one is surprised: truth has knocked on one's door. when you are totally in bliss time ceases. when you are totally in bliss you disappear, you melt away -- and that is the moment, the momentous moment, when truth enters. Call it God, nirvana, enlightenment, tao, or whatsoever name you choose: It has no name, it is a nameless experience. But it comes only to those who are dancing, singing, celebrating. It never comes to serious people. Seriousness is illness, it is pathological. Blissfulness is wholeness, health.

Narayanyo

You are made of the stuff called God. Of course we are not aware of it but that does not make any difference: aware or unaware, awake or asleep, you are divine. and one who is asleep this moment can be awake the next.

The function of the master is to wake you up and the whole approach of a disciple is to be ready to be awakened. In the beginning it is arduous because you are having beautiful dreams and the master goes on shaking and shocking you. It is cold and too early and you would like to sleep a little more. And you feel angry with the master many times because he goes on persisting: Wake up!

To be a disciple means that you will allow the master to force you, to wake you up; that the more he hammers you, the more grateful you will be. Of course once in a while you will feel angry but then you have to remember that by being a disciple you have chosen to be hit, to be hammered, to be dragged out of your sleep. All kinds of devices are bound to be used: cold water has to be thrown over you, your blankets have to be taken away. You have to be pulled and pushed, and all kinds of imaginable and unimaginable things have to be done to you. All that is implied in being a disciple. But if one cooperates with the master it can happen very easily. The difficulty becomes more and more complex because of resistance. Don't resist, cooperate, and something of immense value is possible... something for which you will remain eternally grateful.

George Gurdjieff remembers that when his grandmother was dying she called him to the side of her bed. He was very young, just nine years old, and the very old woman whispered in the ears of this boy.... She had loved this boy more than anybody else. She said to him, 'I have a message for you -- remember it, never forget. It is a simple message, but if you can practise it, it will open the doors of great treasures for you. And the message is really simple.' She simply said, 'Remember this sentence 'Never do as others do,' and follow it." Whenever anybody asked Gurdjieff, 'How did you become enlightened? How did you become what you have become?" he always said, 'The whole credit goes to my grandmother, because she said to me 'Never do as others do.' So I made it a point if others were going to the north I would go to the south, if others were standing on their feet I would stand on my head. Through following her advice I have attained whatsoever I have attained.'

The crowd consists of sleepwalkers. Be unique, be individual. That is the only way to be a sannyasin. So never do as others do -- that is the meaning of your name! How long will you be here?

-- Two months.

-- Good. Do a few groups, mm? And choose the groups which nobody else chooses!

Scriptures in Silence and Sermons in Stones

Chapter #19
Chapter title: None

7 December 1979 pm in Chuang Tzu Auditorium

Archive code: 7912075
ShortTitle: SCRIPT19
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Surat.

We have not lost anything; God is not lost and hence has not to be found. we have only forgotten; it is only a question of remembrance. It is there in the deepest core of our being. Call it truth, God, bliss, beauty: all those thing indicate the same phenomenon. There is something eternal in our beings, something immortal, something divine.

All that we have to do is to go deep, dive deep, into our own being, and to see, realize, recognize. Hence the journey is not really a journey. we are not to go anywhere; we have simply to sit silently and be.

Nicole means victorious heart, the victory of the heart. And that is the only victory in life; everything else is futile. Let the heart be victorious, let love be victorious. Money is of no use; power, prestige all are of no use. One is, from the very beginning, to be aware of the phenomenon that love is the only treasure to be sought.

We are all searching for the home. We are all missing something. We are not certain exactly what it is, but the feeling is there in everybody's inner being that something is missing. And we go on accumulating things -- money, power, prestige -- hoping that by gaining all these things that feeling will disappear, that gap will be filled, that emptiness will not be there any more, it won't hurt anymore. But nothing from the outside can ever fill the gap, because money cannot enter into your being, neither can power, nor prestige. Nothing from the outside is of any help. Hence the more you have, the more the feeling becomes a constant haunting: in contrast you go on feeling it more and more.

Poor people don't feel so much in need of spiritual growth. They look

contented in a way, but their contentment is false; their contentment is exactly like that of the cow just munching the grass.

In India people feel very proud that they are contented: "Look how poor we are and still we are contented." This is not contentment. You can't feel your inner poverty because there is nothing to contrast to it. It is like writing with white chalk on a white wall: you can't see it. Write on a blackboard, then you will be able to see it and read it. Hence the richer one grows, the poorer one feels. A strange paradox starts happening: the richer a society is, the more searching there is for a home, the more searching there is for roots. It is not an accident that only affluent societies become religious. Poor societies only pretend; poor societies cannot be religious. They are not even materialists -- how can they be spiritualists?

Spritualism can only be a higher stage of materialism, there is no other way. But the search is there: the poor searches through money, a good house, family, this and that -- but by the time you have arranged all these things suddenly you become aware that life is gone and you are exactly where you have always been: as empty as ever, as hollow as ever. Then a great frustration sets in. You have missed life. Nothing from the outside can ever fulfill the search. But I am not against the outside, I am all for it, for the simple reason that when you have all on the outside your search for the inner becomes acute.

Ava.

Life is synonymous with God. God is not the creator of life, but life itself; he is not separate from life. The very idea of the creator is false. He is not like a painter, because the painter becomes separate from the painting. He is more like a dancer: he remains one with it.

Hence to worship God, one need not go to a temple, to a mosque, to a synagogue. Life is more than is needed. This whole earth, this whole existence, is full of God, overflooded with God. He is the green and the red and the gold of the trees. He is all over the place; you cannot avoid him. We collide with him every moment. It is just because we have some idea of God we go on missing him. We have some idea that he is somewhere far away in heaven: hence we go on missing him. Drop that stupid idea and you will find him everywhere. He is very close by.

Once Ramakrishna was asked, "Where is God?" And he said "You tell me where he is not. I have been searching for the place where he is not and I have failed: I have not yet found a place where he is not."

Francesca

To be totally free one needs to be totally aware, because our bondage is rooted in our unconsciousness; it does not come from the outside. Nobody can make you unfree. You can be destroyed but your freedom cannot be taken away... unless you give it away. In the ultimate analysis it is always your desire to be unfree that makes you unfree. It is your desire to be dependent, your desire to drop the responsibility of being yourself, that makes you unfree.

The moment one takes responsibility for oneself.... And remember it is not all roses, there are thorns in it; and it is not all sweet, there are many bitter

moments in it. The sweet is always balanced by the bitter, they always come in the same proportion. The roses are balanced by the thorns, the days by the nights, the summer by the winters. Life keeps a balance between the polar opposites, so one who is ready to accept the responsibility of being oneself with all its beauties, bitternesses, its joys and agonies, can be free. Only he can be free...

Live it in all its agony and all its ecstasy -- both are yours. And always remember: ecstasy cannot live without exist without death, and joy cannot exist without sadness. That's how things are -- nothing can be done about it. That's the very nature, the very tao of things.

Accept the responsibility of being yourself as you are, with all that is good and with all that is bad, with all that is beautiful and that which is not beautiful. In that acceptance a transcendence happens and one becomes free.

Freedom means transcendence, going above the duality. Then you are neither ecstasy or agony; you are just a witness to all that happens to you. That transcendence is real freedom and that makes one enlightened, liberated.

Andrew is the first disciple of Jesus, the first initiate, the first man called by Jesus to become his disciple... And you look as if you have just walked out of the New Testament!

The greatest courage in the world is to not imitate others, to live one's own life as authentically as possible, whatsoever the cost. Even if life is lost in living your own life it is worth it, because that is how the soul is born. When one is ready to die for something, in that very agony -- the word "agony" comes from agon; it means struggle -- in that very struggle one is born. It is a birth pain. It takes courage, it takes guts.

Live your life without being bothered by the moralists, puritans, priests, stupid people who go on advising. Live your life. Even if you live in error, then too it is better to live your own life than to be right according to somebody else, because the man who is right according to somebody else is false, and the man who is wrong according to his own decision is going to learn from his error sooner or later. He will grow out of it, he will be benefited by it.

The only person who learns is the person who is ready to commit errors, and the best way to commit errors is not to listen to others -- just go on doing your thing!

Sandip means a lamp, a light. The last words of Buddha to his disciples were: Be a lamp unto thyself.

People search in scriptures, but in vain; and people go searching for guides, but they will be disappointed because the real guide is within you, the real light is within you. Your own consciousness has to become a light unto itself....

Never be an imitator. Listen to the enlightened ones just to find your own light. Don't become a parrot, don't repeat them. That's what has been done down the ages by millions of people. They have become Christians, Mohammedans and Hindus and Buddhists, but they have not become

enlightened. Their life goes on remaining in the same dark state, in the same hell.

Remember it: I am here to help you to be yourself. I don't give you a character, I don't give you any discipline. I don't give you any clear-cut indications of what to do and what not to do. I only give you vague hints, indications, fingers pointing to the moon, the moon that is within you.

Peggy means a child of light.

We are born of light, we live in light, we die in light -- we are made out of light. This has ben one of the greatest insights of the mystics of all the ages. The scientists have also agreed to it just now, within these twenty years; they had to agree. Just twenty years ago they were laughing at the mystics, thinking that they were talking nonsense. Man made of light? They must be talking metaphorically, not literally. But mystics were really talking literally.

Now science not only says that man is made of light but that everything is made of light, all is made of electrons, electricity. Science has come to this understanding from a very very long route. The objective route is a very long route; the subjective route is very easy, the shortest possible, because you have only to look within. Nothing else is required: no lab, no instruments, no sophisticated devices, nothing else is required -- just the art of closing your eyes and looking in.

And that's what meditation is: the art of looking in. The moment thoughts disappear and the mind is utterly quiet and silent, the inner light is seen. That is a revelation.

And once you have seen your light, you will be surprised: you can see it now in everybody else. Then the whole existence is nothing but an ocean of light. It is not matter, it is pure energy.

Barbara.

Bliss is a stranger in the world. People are well acquainted with misery, they live in it. Bliss is an absolute stranger to them.

Whenever they see a blissful person they think he must have gone mad, because all sane people are miserable. Only once in a while do you see an insane person really enjoying himself. Or, once in a while there is a Buddha, a Christ; they are also thought by the so-called wise people, the worldly-wise, to be mad. There are still people who go on writing books on Jesus calling him neurotic. Buddha was thought to be a madman in his own day for the simple reason that he was so blissful.

People can understand misery -- that is their language. Bliss is not their language. But I teach you bliss, in the eyes of the world I teach you madness. Even if the so-called worldly-wise are sometimes happy, their happiness is superficial. It is more or less a pretension, a deception, they are deceiving others and deceiving themselves; or maybe it is a strategy to hide their misery, to cover up their wounds.

You may have heard one of the very famous maxims of Murphy -- Murphy's principle. It says: Smile, because tomorrow is going to be worse! So even if people smile it is just in deep fear: they don't know what is going to

happen tomorrow.

Friedrich Nietzsche is reported to have said, "I smile in order to hide my tears. I laugh only so that I may not start crying." This is a very ugly situation. What kind of sanity is this? What kind of health and wholeness? We have created a very unwholesome society.

My sannyasins have to become the foundation of a new society, of a new man, who will live bliss as his life, whose goal will not be otherworldly, who will live the paradise here and now, who will transform this very moment into a sacred moment. And the miracle happens: whenever a person is really blissful he transforms the space that surrounds him into a sacred space. Then it is no longer ordinary.

Entering into sannyas means entering into my space, becoming part of me. It is a merger, a melting, a meeting where boundaries disappear. And that's what love is. Sannyas is a love affair.

Arupa.

Remember: we are not the body and we are not the mind either. The body has a gross form; the mind has s subtle form. But we are a formless witness -- just an infinite witness, and infinite mirror which reflects everything and which is never contaminated by anything that it reflects.

The mirror can reflect the beautiful flower, it does not become the beautiful flower. It can reflect something ugly, it does not become ugly. It remains unpolluted, it remains untouched. and that's how we are: we are pure consciousness, pure mirrors. But if we become identified with the body and the mind then misery arises, then clinging, then fear, then ultimately the fear of death.

If you are not identified with the body-mind complex there is no fear. And being without fear is freedom, to be free from fear is freedom. So this is going to be your meditation: become more and more aware that you are a formless consciousness, just a watcher -- never a doer, just a watcher.

To know oneself is to be victorious. Not to know oneself is to be a failure; then one may be an Alexander the Great, still one is a failure. In knowing oneself one may be absolutely anonymous, a beggar, and still one has conquered the world, because by knowing oneself one comes to know the very secret of life. In knowing oneself one comes to know not only oneself, one comes to know the very self of existence. And that knowing liberates -- liberates you from all fears, liberates you from all miseries, liberates you from birth and death. It makes life abundant, available to you.

Jesus calls that life the kingdom of god. It is within you. No army is needed, you are not expected to conquer anybody. It is a very strange victory. It happens at the inner-most core of your being: no army, no enemy, no arms. And suddenly one is victorious, one has conquered life, because one has known life. To know is to conquer.

Scriptures in Silence and Sermons in Stones

Chapter #20
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Surati Barbara.

The beginning of religious consciousness is in the remembrance that we are outsiders here, that we don't belong to the material world, that our home is far away, that we have fallen from some paradise, that we have been expelled. This is what Christians call the original sin, the expulsion from the home.

The word "sin" is very significant; the root from which it comes means forgetfulness. We have forgotten who we are -- that is our original sin. And because we have forgotten ourselves we have forgotten all that is ours, the inner kingdom of God that is our home. The Garden of Eden is not somewhere else, it is in the innermost center of your being. But one can search for it only when one becomes aware that one is a foreigner, that one is not at home, that one is living in a foreign country, that one cannot belong here, that all is momentary.

We are trying our best to settle in time somehow, but nobody can settle in time. The very process of timing is unsettling, it is a flux. We can settle only in eternity, in timelessness, in God. It is a blessing to remember that we don't belong here because then the journey can begin. And sannyas is nothing but a journey towards the real home. It is a homesickness.

A child was visiting his grandparents. He was very restless and very sad and very depressed. The grandmother asked him, "Are you feeling homesick?" He said, "No, I am feeling here-sick." But that's what homesickness is: when you start feeling here-sick then the journey is bound to start, it is inevitable.

Theodore.

Life is a gift, birth is a gift, love is a gift, death is a gift. If we know how to appreciate, all is a gift; if we don't know how to appreciate then there is

nothing but complaints and complaints in life. There are only two types of people: those who know how to appreciate the beauty of that which is, of that which has been given to them and those who have no sense of appreciation. They are always condemning, complaining, asking for more and more.

Only the first kind of people can become religious, the second kind cannot become religious. The second kind is bound to deny God sooner or later, because God becomes an enemy who is not fulfilling your desires. It is these people who have made the proverb "Man proposes and God disposes." The proverb is made by non-religious people. They are always feeling frustrated. whatsoever happens is wrong. It is never up to the mark, it is never fulfilling, never to their heart's content; it is always falling short. They live in misery because there is always a grudge, as if they are deprived of something. How can they feel grateful? And without gratefulness there is no prayer, without prayer there is no religion.

Prayer is the foundation of religion and it is prayer realized that becomes the experience of God. The seed of prayer is gratitude: feel grateful, because great is the gift of God and it is constantly showering on you, but we start taking it for granted. That is one of the most stupid things that a human being can do, but mind is always doing it: it starts taking things for granted.

The sun rises, the dawn has tremendous beauty, but your mind says, "So what? It happens every day. It is just another morning, just like others." The whole east is red with the rising sun and the clouds are full of color, but the mind says, "So what? It is nothing new. Millions of times it has happened and millions of times it is going to happen again."

If this is the way of looking at things.... And this is how mind looks at things: it becomes insensitive -- insensitive to beauty, insensitive to music, insensitive to poetry, insensitive to love, insensitive to everything that is valuable. The naturally you live in darkness, you live in ugliness. It is your own creation.

Start feeling grateful. Grow the sense of appreciation. Praise existence for what has already been done and then much more will go on happening to you. The more you praise, the more you become capable of seeing, the more perceptive you become. A prayerful person becomes so perceptive that he sees God everywhere, he finds his signature everywhere: scriptures in silence, sermons in stones.

Jan.

Millions are his gifts but love is the greatest, for the simple reason that it is through love that all that is significant, valuable, becomes possible. Without love there would be no poetry, no music, no dance, no song; without love there would be nothing valuable in life. Without love life would be just mechanical. Love is the only non-mechanical phenomenon; hence the computer can do everything except love. It can do great mathematics. Sooner or later it will be doing all the scientific work. Within a few years the scientist will find himself out of work, unemployed. His own invention will throw him out of his job, because the computer can do things in afar better way, far more efficiently than the scientist himself.

It can be very logical, absolutely logical, in fact it can never be illogical. Because man is illogical I say that he is not a machine; his illogicality proves that he is non-mechanical. And the greatest illogical phenomenon in man's life is love. It is beyond all logic, it is beyond all arithmetic. That's why people think that lovers are blind, that they are mad. In a sense they *are* mad because they are no more functioning through their intellects. They function from a totally different centre of their being.

Love is the only phenomenon that gives man the dignity of being a non-machine. Other than that, anything that man can do, machines can do in a better way, in a cheaper way, in a quicker way -- only love is impossible. It is inconceivable that two machines could be in love.

Love is the greatest gift because it is love that makes you really human. But very few people are really loving. And unless you love you will not live your life, you will only drag. Your life will be superficial, stale, dull. You will live and yet you will not live. You will die, but even your death will be dull, because unless you *really* live how can you really die? Only when a person lives intensely does he die intensely. Then life is beautiful and death too. But it is love that makes both life and death beautiful.

Let love be the only law, the only commandment. And it is enough: if you can fulfil one commandment the other ten commandments will be fulfilled automatically.

Andy.

Bliss is only for those who are courageous, daring, brave, because bliss happens only when you have moved beyond the known into the unknown. Whenever you become confined to the known your life becomes routine, repetitive. It goes on moving in the same rut, it goes around in circles, and slowly slowly it dulls all your sensitivities, all your receptivities. It harden people. It makes them blind, it makes them deaf, it makes them dumb, because there is nothing to see and nothing to hear and nothing to taste and nothing to feel. They have known it all; it is the same repetition. How can there be bliss in such a life? Such a life has only one taste -- that of misery, depression, a sadness, a settled sadness.

But if one is courageous enough to move continuously from the known into the unknown, from the familiar into the unfamiliar.... It is risky, because the familiar is secure, safe. And who knows what is going to happen if you go into the unknown, into the uncharted? You take your small boat and you go into the uncharted sea. who knows if you will ever come back to the old shore again? Who can give you a guarantee? There is no guarantee.

But unless one is ready to live in such a dangerous state one cannot remain blissful.... Live dangerously -- because life knows no other way: it has to be lived dangerously.

Remember that as one of the most fundamental qualities of a religious life -- particularly the way I see religion. For the sannyasin courage is the greatest virtue. and then bliss goes on happening: you need not seek or search for it, it is a by-product of a courageous life. If one is ready to live dangerously many flowers of bliss are going to bloom.

Chitprem means conscious love.

Ordinarily love is unconscious, it is instinctive; hence it is not love but lust. Unless we transform our love into a conscious phenomenon it is not really love. and to make love conscious takes great effort. That effort is meditation: meditation is the process of changing love into a conscious phenomenon.

Become more alert to everything in your life. Only then can you ultimately become conscious of your love. Walk consciously, eat consciously. Talk, listen, consciously, with great alertness, intensity, attentiveness. Let attentiveness be spread all over your life, from very small, ordinary acts like taking a bath. When you can transform these ordinary things into conscious acts then it will be possible to bring consciousness to love energy.

Love energy is the deepest energy of your being. First transform the circumference, then the center. But the process is the same; the name of the process is awareness of meditation. and that has to be your work: be meditative. It is meditation that is going to give you a new birth.

Satgyan means true knowledge.

Knowledge borrowed from others is untrue, knowledge gathered from the outside is untrue. It hides your ignorance but it does not make you wise. It covers up your wounds but it does not heal. In a way it is very dangerous because one tends to forget one's wounds, and the wounds go on growing inside; they can become canceric. It is better to know them. It is better to open them to the winds, to the rains, to the sun. Hiding them is protecting them, and they are your enemies. It is better to let them be exposed -- nature heals. Hence the first step of true knowledge is to know "I know nothing"; that is exposing your ignorance. And from that moment a turning happens, a great change happens: one starts looking inwards.

True knowledge has to happen within you. It can't come through thoughts, it has to come through a thoughtless space within you. It cannot come through studying, it comes through meditation. It comes only when the mind becomes absolutely contentless, so utterly empty and pure, uncontaminated, unpolluted, that your own inner sources start flowing because all the hindrances have been removed.

The source from where the spring can flow is there, but there are many rocks in the way, and those rocks are thought to be knowledge. They are not knowledge but enemies of knowledge. Drop all that you have learned from the without so that the within can speak to you, and then you will know the flavor of true knowledge, knowing. True knowing liberates.

Gyanprem.

That's exactly the meaning of philosophy -- love of knowing, and of a philosopher -- a lover of truth, a lover of knowledge. The only thing to be remembered is that knowledge does not consist of accumulating information. It does not consist of learning from others; on the contrary it consists of a process of unlearning. One really becomes a knower when one becomes as

innocent as a child again. When the mirror of consciousness is absolutely contentless, when the lake of consciousness has no waves, no ripples even, then the whole sky, the whole existence, is reflected in you in all its glory, in all its beauty, in all its grandeur; and that experience is God.

Be empty, be still. In fact be not. Be just nothingness so that the whole can descend in you, so that the whole can be reflected by your consciousness. That experience is the only religious experience, the only mystical experience. It gives you a certainty about God, not a belief but absolute certainty. It gives you absolute clarity. God becomes your own experience. It is not that Jesus says so or Buddha says so or I say so, but that you know it. The experience penetrates into your very guts, it becomes part of your being. Only then is the goal achieved and is life fulfilled.

Deva Stephan means the voice of the divine.

God speaks in everyone's heart, but we are so occupied in the head that we never listen to that still, small voice within. There is so much clamoring, chattering, so much unnecessary noise -- we have made the head a marketplace -- that the heart goes on calling and we remain deaf to it. God is not far away, he is very close. All that is needed is the art of making the mind a little silent, a little less noisy, a little more peaceful, relaxed. as the mind settles into relaxation, suddenly you start hearing a divine music within you. God has started playing on the instrument of your heart, on the harp of your heart -- and that music is transforming. Once heard it is never forgotten; once heard life is never the same again; once heard you have become part of immortal existence; you are no more a mortal.

And this is my whole work here: to help you to get out of the mind, to put the mind into deep silence so that the heart can start functioning, to come closer to the heart so that you can hear what its message is.

All the Bibles, all the Vedas, all the Gitas, all the Korans, are hidden in your heart. Every heart has all that is worth knowing; one need not go anywhere else.

Lao Tzu says, "To know truth you need not go outside your room," and by room he really means your body. You need not go out of your house -- by house he means your body -- "You are already provided for." Truth is our intrinsic heritage, but we go on living in the mind, in dreams and desires and all kinds of stupid ideas, noises. We go on living in that confusion called mind.

By becoming a sannyasin you are taking the first step towards the heart, from confusion towards clarity.

Scriptures in Silence and Sermons in Stones

Chapter #21
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Wisdom is rare, knowledge is cheap. Knowledge is available everywhere; you can gather it from the books, from the schools, from the teachers. It is a simple process: it is just feeding your biocomputer, your brain, with information, and the brain goes on accumulating it. The brain is really a very sophisticated complex instrument, the most sophisticated. Man has not been able to make any computers so complicated yet.

A single man's brain cells can contain all the information available in all the libraries in the whole world. But you remain the same. Your memory goes on growing but your being remains a cipher.

Wisdom means the growth of the being; knowledge means the growth of memory....

Forget knowledge and get deeper and deeper into wisdom. Obviously nobody can teach it to you. You have to open your heart to the wind, to the rain, to the sun, to the whole of existence, in deep trust. And in that very opening wisdom arises. In that very opening, in that very surrender to the whole, one starts seeing, one is no more blind.

David means beloved of god. It comes from a Hebrew word dodavehu. Dodavehu means beloved of Jehovah. It is one of the most important things to remember, and to remember constantly: god loves you. One tends to forget.

There are problems in life and there are agonies to be encountered and to be surpassed. Life is not just a bed of roses; hence many times one tends to forget that god loves you. In fact great doubt arises: "How can there be a god if I am in such suffering? How can god allow such suffering? If he is omnipotent, omniscient, omnipresent, then why does suffering exist at all? He can see that it is there because he is omniscient, he can feel that it is there

because he is omnipresent, and he can change it immediately because he is omnipotent. Then why does the world go on living in suffering?"

There is every reason to disbelieve in god and there is no reason to believe in god. The mind can supply a thousand and one reasons why god cannot be, but the mind cannot supply even a single reason for god's existence. In fact, from mind there is no way towards god. Mind is just the opposite of god: it is keeping your back towards god -- and if you keep your back towards god how can you see? Hence the importance of constantly remembering that god loves you, that if there is suffering then there must be meaning in suffering, otherwise there would be no suffering. And there is meaning in suffering. It is through suffering that one becomes integrated.

Suffering is a challenge. It is not a disease to be destroyed, it is a challenge to be accepted, it is an adventure. In the very effort to transcend suffering one arrives at one's real being. It has a purpose: without it there will be no evolution of consciousness. Pain is not without purpose; hence whatsoever the world is, it is as it should be. It is the most perfect world there can be. It cannot be improved upon.

But I can understand -- it is very human to forget that god loves you. When you are in misery how can you remember it? But those are the moments to remember that god loves you. And if misery has come to you, then it is because he has sent it. It has to be accepted with gratitude.

At the last moment on the cross Jesus said "Why? Why have you forsaken me?" Even Jesus questioned. In a way I love his questioning. It shows his humanity, it shows that he was just part of us, one of us. He asked god "Why? Why have you forsaken me? Why am I going through such suffering? What is the purpose of it? What wrong have I done? For what am I being punished?"

But immediately he remembers -- immediately, instantly, he remembers. Only for a moment does the agony, the suffering, possess him; again he transcends it and he says, "Let thy kingdom come, let thy will be done." He has remembered that god loves, that if the cross has happened, if he is crucified, then it is god's will; then there must be something hidden behind it, then it must be a blessing in disguise. He has become surrendered. Just a moment before, the last part of the human mind was still trying to struggle; now he has dropped that too. He dies enlightened, he dies a Buddha, he dies a Christ.

So go on remembering. You may not be crucified, but the whole of life is a cross and every moment there is suffering and there are problems, there is anguish, anxiety. In fact to suffer crucifixion is easier because it is only a question of minutes or, at the most, hours. In Jesus' time it was a question of a few hours, because the Hebrew way of crucifying a person was very ugly. The person would remain hanging for hours: six hours, eight hours, twelve hours. Now there are electric chairs. We have found better ways: you can simply relax in a chair and you are gone! Not even for a single moment will you be able to say "Why? Why have you forsaken me?"

But the whole of life is a crucifixion. Each moment, at each step, there is suffering, there is agony.

Remember: god loves you, and all that happens has to be accepted with

gratefulness. That's what sannyas is all about.

God is always new, never old, always young. Truth is always fresh -- as fresh as the dewdrops in the early morning sun, as fresh as the newly opened bud of a rose. Truth is not a tradition, because tradition means the old. Truth cannot be contained by any scripture because all scriptures are old. Truth has no past and no future; truth has only one tense, the present. And to know the truth you also have to be as fresh as truth, only then is there the possibility of communion.

So drop the past, forget the past, and don't brood about the future. That which is no more is no more, and that which is not yet is not yet. Live in the moment. In that very living one penetrates into the very core of existence. One comes to know God and one comes to know what liberation is.

They say, "You reap as you sow." If we are miserable that simply means that we have ben sowing misery. Nobody else creates misery for you. Of course there is a gap between sowing and reaping, and because of that gap we think that somebody else is responsible. The gap deceives us...

Take the whole responsibility for your life. If it is ugly feel responsible for it. If it is nothing but anguish take responsibility for it. In the beginning it is hard to accept that "I am the cause of my own hell"... but only in the beginning. Soon it starts opening doors of transformation, because if I am responsible for my hell, then I can create my heaven too. If I have created so much anguish for myself I can create so much ecstasy too. Responsibility brings freedom and responsibility brings creativity..

The moment you see that whatsoever you are is your own creation, you are freed from all outer causes and circumstances. Now it is up to you: you can sing a beautiful song, you can dance a beautiful dance, you can live a life of celebration, your life can be a constant festival; nobody can disturb it. This is human dignity. God is a great respector of individuals, and a person becomes an individual only when he takes the whole responsibility for himself upon himself.

It is only through bliss that one can be really noble. It is only through bliss that one can have a really noble birth. Physically al births are the same: you may be born a king or to a beggar, it doesn't matter. Physiologically nobody is noble or ignoble, nobility is something spiritual. It is not given to you with birth, it has to be earned, it has to be created. One has to work for it. It is an arduous journey, an uphill task. One has to rise above many things.

It is easy to fall; it is difficult to rise, because when you fall nature helps you, gravitation helps you. It is like a rolling stone from the hill: gravitation is enough. But when you are rising towards the peaks you are moving against gravitation. Although there is another nature, a higher nature, which will help you, you will become aware of it only later on. The initial work has to be done first, then you will become aware of another law -- the law of grace -- which pulls you upwards just as gravitation pulls your downwards. But for that one has to be utterly pure. One has to learn how to trust, how to love, how to

surrender. Then a moment comes in life when falling upwards is really falling -- although it is falling upwards. There is no effort needed: you simply relax and some grace starts taking you, starts pulling you up. You are given wings.

Sannyas is the initial work to purify you, to help you learn how to be available to the beyond so that grace can possess you. Sannyas is a new birth; one becomes noble, in the real sense of the word.

So let this be a second birth. Jesus says 'Unless you are born again you shall not enter into my kingdom of god. What does he mean by 'Unless you are born again'? He is indicating the birth of initiation. He is talking about sannyas in his own way.

So now the real journey starts. Up to now you have lived only in sleep -- now there is a possibility of waking up. And without waking up one never becomes aware of the meaning of existence, of the great poetry of life, of the great ecstasy of existence. It is tremendously beautiful, but we are fast asleep and we go on missing it. God goes on knocking on the door but we are snoring inside.

So now let sannyas become a *real* effort, *real* work to be born again.

Herman.

A warrior can be of two types: one is engaged in external war, war with others; the other is interior war, war with one's own sleep, unconsciousness, war with one's own stupidity, lethargy.

Don't be a warrior in the external sense of the word, that is violence; but certainly be a warrior in the internal sense, because there is much which has to be overcome and there is much which has to be transformed and there is much which has to be released.

One is almost in prison and a great fight is needed to get out of it. The prison consists of our mind. Consciousness is the prisoner; the mind is the prison. The whole process of meditation is to dissolve the mind, to dissolve the walls of the prison, to help you to become no-mind. and the moment you know that even for a single moment you can become a no-mind, you have known your potential, you have recognized your possibility, your future has dawned. Now you can move with the absolute guarantee that the morning is not far away, because the first ray has been experienced. The first ray is difficult. The whole difficulty consists in the first glimpse. we have lived in the mind for centuries, we have become so accustomed to it. Day in, day out, we are surrounded by thoughts, desires, memories, imagination.

Seek the gaps between two thoughts and start moving deeper and deeper into those intervals, into those gaps: those gaps are the windows into God. That is going to be your war from now onwards.... attain to thoughtless moments, to contentless consciousness, and then everything else follows of its own accord.

You create the space of no-mind and god comes and fills it.

Melanie.

In the beginning it is very difficult to understand that darkness can also be divine. But it has to be because only God exists, so whatsoever is, is divine.

Light is divine, so is darkness; white is divine, so is blackness; life is divine, so is death. It is difficult to accept because for centuries we have been taught this dichotomy: that light is good and dark is bad, white has some nobility about it and black is evil. But that is sheer stupidity. You can't divide life in that way -- it is all one. The day turns into night, the night turns into day; the young person becomes old, the child becomes a young man; life turns into death and death opens the door for a new birth. Things are not separate; all divisions are utilitarian, artificial, arbitrary. Life is an undivided whole.

The Old Testament says that god created the world in six days and then he looked around, he saw his own creation and he said "Good, *very* good!"

My sannyasins ask me why I say "Good, very good!" so many times -- it is an old habit!

He must have seen darkness, he must have seen death, he must have seen thorns. He must have seen everything, because in those six days he created everything. All that we see in life was created, and he said "Good"; he blessed it all. That is a tremendous statement. That means that nothing is bad. Even the bad has something good in it; there must be something hidden in it. We may not have been able to discover it -- that's another thing, that is our fault. Otherwise even in darkness one can see a kind of luminosity and in death one can see eternal life.

Remember it: life is an undivided whole. And the devil is also divine. In fact the words "divine" and "devil" come from the same root: they both mean divine, they both come from the Sanskrit root div, which means divine.

The devil was also an angel first. God created him and he must have created in him the desire to rebel, otherwise from where could the desire have come? He must have seduced him to rebel, persuaded him to rebel; there is no other explanation possible. The devil is nothing but God's agent, CIA, working in secrecy.

Once we can see the wholeness then our inner divisions also disappear. Our condemnations, that this is bad and this is good and this is higher and this is lower -- they all disappear. Then a beautiful chaos arises. Yes, a chaos, but a chaos which contains the cosmos in it, a chaos out of which stars are born.

My effort here is to teach my sannyasins to love the whole as it is, without any condemnation, without any renunciation, without any rejection... a total affirmation, an absolute yes, a categorical yes. That's my whole message to my sannyasins: a categorical yes to the whole of life. and then there is joy, then there is only joy, then there is no other possibility. Then even in sadness you will be able to find something beautiful to dance about, to sing for, to be thankful for. That is the beauty of the religious man: he can be thankful in every situation -- he is grateful in every situation.

Veetkarmo means transcending action, going beyond action. It does not mean becoming inactive. it simply means knowing that you are only a witness of the action, not getting identified with the action. There is no need to escape from life into a monastery, into the Himalayan caves. Live in life and live intensely and passionately, but still remember that your consciousness is only a mirror which reflects and which is never identified with anything that it

reflects. The mirror can reflect the tree-it never becomes the tree; it can reflect the cow -- it never becomes the cow. It never clings to any reflection; it remains empty, it remains pure.

Our consciousness is an absolutely pure, mirrorlike phenomenon, just reflecting. Don't get identified with your actions. Act, and act totally, but without identification.... Once I was asked, "Is God a Hindu or a Mohammedan or a Jaina or a Buddhist or a Jew or a Rajneesh sannyasin?"

I said: God is not a Hindu because he is not so lousy. If he were a Hindu the world would be a chaos, it would have disappeared long ago. Nothing would have worked out, everything would have gone wrong, everything would have been topsy-turvy. He is not a Mohammedan because he is not a fanatic. He allows for even those who don't believe in God, who are against him. He allows them as much freedom and as much life and as much energy as those who are devotees. He is not against the atheist: he can't be a Mohammedan. He is not a Christian either. Christians cannot say of him that he is a saint. He is not so long-faced, he is not so sad. He is in tremendous love with the whole of life, from the lowest to the highest. He is not a Jaina, otherwise he would have renounced the world. He is not a Buddhist, otherwise he would have turned away.

The only possibility is that he may be a Jew... because who else works six days a week? And he is not a Rajneesh sannyasin, certainly because they work eight days per week! They have out-jewed Jews! But he is totally in the world, working, just taking one day's rest. He is not against action, but he is beyond action.

In the East we have a metaphor for him: God is like a lotus leaf. The lotus leaf is in the water but remains untouched by the water. Be in the world but remain untouched by it.

Man tries to be a master. His whole life is an effort to attain mastery, power, prestige. He tries to accumulate money to be powerful, to have fame, or to make a great empire. This is the worldly man's effort, this is how Alexander the Great moves, he is the paradigm. But there is a totally different approach to life toot the life of a Buddha or a Christ. They don't try to be the masters of the world; on the contrary they try to become just servants of the whole. The miracle and the paradox is that Alexander dies a beggar and Buddha, the beggar, lives like an emperor and dies like an emperor. The paradox is that those who try to be the masters are reduced to servants, and those who try to be the servants become masters.

Jesus says: Those who are the last here will be the first in the kingdom of my god. That's exactly the meaning of your name -- let it become your life too.

Premdas means a servant of love -- and that is going to be your work on yourself. Just dissolve yourself into a loving energy, just become a loving energy -- not in love with something in particular ;but just having love for each and everything, even for nothing! It is not a question of an object of love but of just an overflowing loving energy.

If you are sitting silently in your room let the room be full of loving energy, create an aura of love around yourself. And you can do it, that's why I am saying it. I only give things to you which I can see are possible. I don't ask the impossible -- never! I only indicate what is going to happen to you very naturally. It is very simple and very naturally possible for you to become just love. That will be your prayer and that will be your meditation.

If you are looking at the trees, you are in love with the trees; if you are looking at the stars, you are in love with the stars. *You* are love, that's all. So wherever you are go on pouring your love... onto rocks, and when you pour love on rocks even rocks are no more rocks. Love is such a miracle, such magic, that it transforms everything into the beloved. You become love and existence becomes your beloved, existence becomes god

People seek and search for god without becoming love. How can they find him? They don't have the necessary equipment, the necessary context and space. Create love and forget all about god. Suddenly one day you will encounter him everywhere.

Scriptures in Silence and Sermons in Stones

Chapter #22
Chapter title: None

10 December 1979 pm in Chuang Tzu Auditorium

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Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Shella.

Man is born blind. Eyes have to be earned. Eyes have to be achieved. Life is an opportunity to achieve eyes. Physiologically, we have eyes and ears, but spiritually, we have no eyes and no ears and no heart. The physiological is only a condition -- a necessary condition but only a condition, a context, in which the spiritual is possible.

It *can* happen but there is no inevitability about it. Unless we work for it, it is not going to happen. And nobody can give you eyes; you have to attain them on your own. The Buddhas only point the way.

By becoming a sannyasin you are not becoming part of a creed, because I have none; you are not becoming part of a sect, because this is not a sect at all. I believe in the individual, my belief in the individual is absolute. This is not an organization. The relationship is personal and intimate; each sannyasin is related to me directly -- there is no via. But I can only indicate, I can become a finger pointing to the moon: then you have to make the whole journey. It is a long, arduous journey but tremendously ecstatic too, with many thrills and adventures. It is not a boring journey -- arduous certainly but tremendously interesting: there is nothing more mysterious than the path of spiritual growth.

In the East philosophy is called darshan; darshan means capacity to see. The English word 'philosophy' is poor compared to the Eastern darshan. Philosophy gives the idea of thinking, of intellectual effort, Darshan is totally different, it is the existential capacity to see. And that's exactly the meaning of your name now: go beyond blindness, attain to eyes. The potential is there in everyone, the seed is there; now the time has come to sow it. And sooner or later, if one goes on following the path rightly, intensely, passionately,

lovingly, the time of reaping also arrives. It will not be long.

I can see the possibility, the future. All that is needed is a total commitment. And you can do it, you are capable of it.

I ask only that which you can do, that of which you are capable. The more capable you are, the more I ask; from you I ask *total* commitment.

Judy.

Prayer is praising the lord for all that is. It is an approach of a yes-saying heart which knows no doubt, no skepticism, no negativity, which can dance and sing because the world is so beautiful. It is such a gift... of which we are not worthy. We cannot repay the lord; all that we can do is praise. We can sing hallelujah and if one becomes a full hallelujah nothing else is needed, then everything is possible. Then even the impossible is possible.

So let prayer be your path. Praise in as many ways as possible, and never complain; drop the complaining mind. And it is only a question of decision. Once it is decided, one starts dropping the old habit of complaining and the whole energy starts moving in praise -- and praise brings blessings, benediction. Praise in all possible ways: praise the sunset and the clouds and the trees and the birds and the people. Don't be a miser in praising. Praise whole-heartedly, as totally as possible, and it will bring you closer and closer to God. It will become the bridge. It is the shortest route to God. Meditation is a long route, prayer is a short-cut.

Margje has two meanings; both are beautiful. One is a pearl, a precious stone, a diamond.

The other is a child of light, which means a child of god, because god is light. Down the ages light has been the metaphor for god. Both meanings are joined together, both come from Persian. To be a child of light, to be a child of god, is to be precious, 'Without god there is no value in life. Unless we are related to god, unless there is god, there is no significance in life. Without god life is only accidental, a mundane affair: a tale told by an idiot, full of fury and noise, signifying nothing. But if god is there then everything becomes meaningful; god becomes the context in which everything gains meaning, becomes precious.

Without god we are orphans, the whole existence is an orphan. With god existence is a home. Then we are children of god.

The world is suffering too much because for the first time in the history of human consciousness man has lost track of god. Nobody has ever suffered like us. People have been poor in the past, very poor, people have starved, but people have never been spiritually so poor. People have never starved spiritually so much as today.

My whole work here is to give you back an insight into god. Unless man becomes rooted in god again man has no future.

Man can live in two ways. He can live as an extrovert -- then he can have the whole world but he will miss himself. And to miss one's self is to miss all. One can become an Alexander the Great but deep down one will remain just a

beggar, utterly poor. And it hurts, it hurts very much, because one cannot drown it in any oblivion. In fact the more riches you have on the outside, the more clear it becomes to you that inside you are just a wound.

The other way is to live an inward life: man can live as an introvert -- then man lives in his own being. Then one lives rooted in one's own self and a great richness arises because one is nourished.

It is from our inner core that we are joined to god, and if we live from our inner core we allow god to live through us. I am not against the world. Be in the world but don't be of it, be in the world but remain above it, be in the world but remain transcendental to it. Remain a witness -- that is true interiority.

Prashant means profound silence, deep silence -- and that is the key for you. Be as silent as possible, sit more and more in stillness. Not only in bodily stillness... that too is helpful and creates a situation but it is not the end; it is just the beginning. It is more important that the mind should be still, that the mind should stop its constant chattering. And it does stop - we have just never tried.

All that is needed is a very simple process: you sit inside yourself and watch. Let the mind do all kinds of old tricks and you simply watch non-judgmentally -- neither saying good nor bad, neither choosing nor rejecting, utterly indifferent, cool. Slowly, slowly the knack is learned by remaining cool and indifferent. First the mind tries all its old tricks and then by and by it starts feeling embarrassed because you are not getting affected in any way, this way or that. Even if you become affected against it, then too the mind is perfectly at ease; it has disturbed you. So don't be against it, don't fight with it, and don't fall a victim to its tricks; just remain aloof.

Many times you will get involved. The moment you remember, pull yourself out, again compose yourself, again start watching. A thought arises; see it. It comes in front of you; see it. The it passes by; see it. Coming, staying, going, just watch it. Take note of it, with no idea of whether it is good or bad, whether it should be or should not be -- with no moral attitude, just a scientific, cool observation.

Within three to nine months time the mind stops chattering. One day suddenly it is not there, and that day such a silence descends as you have never known before. That silence, that infinite silence that comes and overwhelms you from all sides. Then it never leaves you; it remains with you, it becomes your very soul. It is very liberating.

Sudhiro means the wise one. It does not mean the man of knowledge, it means the man of insight. It does not mean one who knows much, it simply means one who is so innocent, so open, so vulnerable to existence that nothing can remain hidden from him. Existence reveals itself to him. It does not mean a scholar, it means a seer.

And the path is taking a jump from mind to no-mind. Mind can make you knowledgeable but never wise; no-mind will never make you knowledgeable, but it can make you wise. It is wisdom that brings freedom and it is wisdom

that brings god to you. It is wisdom that brings immortality to you. Knowledge is all rubbish. Avoid knowledge and enter into the world of wisdom. The way is meditation, the way from mind to no-mind is meditation.

Arthur.

Man has lived too much in war. Outside he fights with others, inside he fights with himself, as if he knows only one way to live and that is fighting: In the name of politics fight with others, in the name of religion fight with yourself. This is why we have created misery. Fighting cannot bring peace. One has to learn how to drop these old patterns of constant fighting.

My approach is that of non-resistance, of no-fight. No fight is needed because this is our existence -- we are part of it. It is not inimical to us, it is not against us, it is not going to devour us. It has given birth to us. It nourishes us. It is very friendly, very motherly. Your body is your friend, and your mind too -- you just have to know how to use it.

Let this be your foundation: be friendly with existence, outside, inside, be friendly with everybody, with yourself too -- which is the hardest.... People don't love themselves. That is the last thing they ever do. It is easy to love the enemy; it is very difficult to love yourself. You know yourself too well -- how can you love yourself? But the person who can love himself can love all. Love thyself, and you are bound to love your enemies and everybody else. If you can love yourself you have fulfilled the basic condition of love, and out of that love arises peace. And peace is the door from which we start having our messages of God.

Sundram.

Think of God in terms of beauty -- not in terms of truth and not in terms of good, but in terms of beauty. Then poetry becomes prayer, then music becomes worship, then painting becomes meditation; then aesthetics is religion. And that is my first hint for you. Think of God in terms of beauty. Worship beauty: in a rose flower, a bird on the wing, a cloud floating in the sky, a rock, a river, a child playing. Wherever you find beauty, remember God -- bow down to beauty.

Just today I was reading about a Hassidic mystic, He was so beautiful. Mystics naturally become beautiful because something inside them starts filtering through their bodies, they become luminous. He was dying, and one of his friends, another Hassidic mystic, had come to see him. The friend started crying.

The dying mystic asked, "Why are you crying? Because I am going to my home -- I am not dying! There is no death, and you know that perfectly well. You have experienced the immortal, so why are you crying?"

And the other mystic said "I am not crying for the soul, I am weeping for your beautiful body. Now it will rot in the earth." And then, the story says, both wept. I loved it... Then both the mystics wept.

Beauty is an expression of god, in whatsoever form it appears. So this is the way that you have to seek and search for your god.

Devo.

All is divine. In fact there is no God, only godliness. God is not a person but a quality, not a person but a presence.

The idea of God as a person is anthropomorphic: we have made hat image in our own image. It is nothing but man-projected; it is not the true God. That's why Buddha is silent about God. He talks about godliness but never about God.

My own experience is exactly the same: there is no God but here is godliness, the whole existence is overflowing with godliness. There is no division between God and the world; existence is divine.

Start looking at existence with this vision, with these eyes, and you will be surprised because you will start seeing things you had never sen before. You have been passing the same things every day: the same trees and the same birds and the same people. But once you have this vision, that all is divine, you start looking at things in a new light. Then the world is no more a puzzle, no more a problem, no more a question - not a question to be solved but a mystery to be lived.

Premo.

Love is the very essence of all religion. It contains all. It is the seed out of which Bibles, Korans and Gitas have grown. It is the seed out of which Jesus, Buddha, Lao Tzu have blossomed. There is no need to think fo god. That is unnecessary. There is no need to be worried about life after death. That whole thing is for stupid people.

The really religious person thinks only of love, and not only thinks of it but lives it; love becomes his life. And in that life all is fulfilled. God comes one day when the time is ripe, and insights about the other shore, the further shore, start happening of their own accord. Whatsoever is provided for your growth goes on happening to you. Everything is provided for the lover, every care is taken of the lover.

Love unconditionally -- love for love's sake.

Rikto.

The moment you are empty of yourself, you are full of God. Both cannot exist together, remember. Remember again and again: both cannot exist together; it is either you or God. And it is the foolish person who chooses himself. Choose God: disappear as an ego. Forget yourself as a separate entity from existence, and in that very disappearance you are reborn.

It is a very paradoxical state: the moment you are empty of yourself you become full, and full for the first time, overflowingly full, inexhaustibly full.

And the ego is just a shadow, it has no substance. It is a dream, not a reality. Drop the shadow so that you can attain to the substance. Drop the false so that the real can be attained. All that I teach here is how to be empty of yourself so that you can be full of God. And that fullness is fulfillment.

Veet Asmito means going beyond ego.

Ego is our hell, and the irony is that we are the creators of it. We create it

and we suffer. But it is within our capacity not o create it and to move away from suffering.

The moment the ego is not there and the suffering is not there, you are in bliss. Bliss is our nature; suffering is a created phenomenon, arbitrary. Bliss is uncreated: it is there right now, underneath suffering, like an undercurrent. You need not create it, it is already the case. Just don't create suffering. and the secret of creating suffering is in the formula of the ego.

Being a sannyasin means dropping the ego. From this first moment don't think of yourself as superior, or as inferior; both are ego attitudes. Don't think of yourself as somebody or as nobody; both are ego attitudes. Try to understand the cunningness of the ego; it can even become humble, it can say, "I am humble, here is nobody more humble than me." It has come in from the backdoor.

Great understanding is needed to get rid of the ego. In fact that is the whole work. Once you are out of the ego nothing else needs to be done.

Garimo means glory...

Each being has a tremendous glory to be released, great fragrance to be released. Man looks small but he is not. He contains oceans, oceans of bliss; he contains skies, skies of freedom.

The spiritual experience is like an atomic explosion: the atom is so small, but when it explodes it is so big, so huge. The experience of one's own self is exactly like that. It is an explosion, an explosion of the atomic consciousness. Suddenly you see yourself as the whole: unbounded, infinite. That is our glory -- it has to be attained. Without attaining it we can't be contented.

Scriptures in Silence and Sermons in Stones

Chapter #23
Chapter title: None

12 December 1979 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Literally, Jacob means: God is our protection, or, may God protect you. It is a blessing.

Jacob was also one of the twelve disciples of Jesus, and that has far more significant a meaning. To be a disciple is one of the greatest experiences of life, because it is an experience of trust, love, surrender. And all that is beautiful comes to those who trust, who love, who surrender.

To be a disciple is an absolutely necessary step; it can't be avoided. If one really wants to know the truth, to know God, to know what it is all about, then to be a disciple is a bridge. It needs courage - love needs courage. And it is the ultimate in love because it has no instinctive part to it.

Sex is closer to animals - so is greed. But no animal has been said to be a disciple. That is an absolutely human phenomenon, something non-instinctive, something that does not belong to the physiology and the chemistry of your body. It does not even belong to your psychology; it belongs to your spirit, to your being, to your real core.

Be blessed because this rare moment of becoming a disciple has arisen in your life. And if you take this jump, God certainly will protect you.

Pritam.

Love existence and you will become a beloved of existence, because existence only echoes and re-echoes, it reflects and rebounds. Whatsoever we do to it, it goes on doing to us a thousandfold.

"Hate life" -- that's what has been said by the pseudo religious. Then you will be hated by life. Love and you will be loved. and when the whole existence showers on you as love -- a rain of love, flowers of love raining on you -- then life is true life, because then it is ecstasy. Then only do you know

the significance, the meaning, the purpose, of why you are, of why this existence is.

Nobody else can answer the why, but when love showers on you from the sky and from the stars and from the trees, you know it; in your very heart of hearts you feel it. And that's exactly the deepest desire of your very being: to be beloved of the whole. But it has to be earned, and the way to earn it is to be a great lover. Then you will be loved.

But we go on doing just stupid things. We want to be loved but we don't love. We want to see a beautiful face in the mirror but we don't make a beautiful face; we go on making an ugly face and then we are angry at the mirror. The mirror simply reflects. So does existence -- it is just a mirror.

Helmut.

Bliss is possible only if you are a daredevil. Less than that won't do. Misery is cheap, any coward can afford it; hence you will find all cowards miserable. All the miserable people are cowards. Nothing is keeping them imprisoned in misery except their cowardliness -- because they can't go beyond the limits drawn by the society, the state, the church.

And bliss is not something that can be experienced within such limitations. It needs entry into the unlimited, into the unknown, into the uncharted. Courage is a must; only courageous people become blissful. And whenever there is a blissful person and a courageous person, fame follows like a shadow. Bliss and courage shine forth. That's why centuries have passed but we cannot forget a Jesus, we cannot forgive him because he showed us that we are cowards, and we cannot forget him because he showed us our possibility -- that we also can become blissful.

Sandhano means enquiry, quest, adventure.

Man is born as a quest. Man is not born as a complete being. A dog is born complete. A tree, a rock -- the whole of existence, except for man -- have one similar thing about them: they are all complete. Only man is incomplete; hence man has an opening. Everything else is closed. A rose is a rose is a rose, but man may be a thousand and one things. A man can be a Judas, a man can be a Jesus. All possibilities are open, all alternatives, available.

So those who take their life for granted miss the whole point. Life is a quest, it is an enquiry, an enquiry into how to be total, how to be whole. This is the dignity of man, this is his uniqueness: because is not complete he can grow; because he is not yet entire he can blossom, he can learn, he can become. Only man evolves.

I don't agree with Charles Darwin. He says that man has evolved out of monkeys, but what have the other monkeys been doing? Why don't they evolve into human beings? It has been a long time but they simply go on being monkeys! There seems to indication at all. At least they should start learning their ABC but they have not even started that!

Hence I say that Charles Darwin is utterly wrong. Man has not evolved out of monkeys, man is a totally different kind of being. Only man knows how to evolve. No monkey knows, no ape knows. They simply remain the same; they

go on reproducing themselves. For millions of years they have been doing it. No single monkey has risen higher than normal monkeyhood, a But man grows, evolves. Man is a quest. Man is not a being but a becoming, an enquiry. That's his beauty, his glory -- a gift from god.

Prem Roelof

Fame is poisoned if it comes without love. Fame is nectar if it comes out of love. One can be famous like a Genghis Khan, a Tamerlane, like Joseph Stalin or Adolf Hitler, that fame is ugly. It would have been far better if Adolf Hitler had died absolutely unknown, anonymous. It would have been a great blessing to the world. Their fame is full of blood, murder, butchery. We don't need such famous people anymore.

But a Buddha also becomes famous, a Jesus, a Zarathustra. Their fame comes from a totally different quality of being. Their love makes them famous, their fragrance is such that they share their joy totally.

Adolf Hitler stinks; hence he becomes famous. Buddha has a perfume; hence he becomes famous.

Be loving, be love, and then fame or no fame, it doesn't matter. But it comes, it comes inevitably. One becomes a star in the dark night of existence. One cannot hide it; it shines forth. From thousands of light years away, still you will see it. This is the case with the man of love. Love is the most luminous experience of life. Let that be your prayer and your religion.

Joseph.

Bliss is an increasing faithfulness, in trust.... Misery is in doubt. There more you doubt, the more your life becomes surrounded by darkness. the more you doubt, the more your being becomes negative -- and to be negative is to be incapable of receiving god. To be negative is to be rejecting, to be negative is to be closed, to be negative is to be resistant.

Faith means being open, available, receptive like a womb; then only is bliss possible. when you are open to the wind and the rain and to the sun of existence, when there is no resistance at all, when you are in a state of let-go -- that is trust, the state of let-go. When you are moving with existence, just floating with the river towards the ocean with no idea of your own about where you would like to go, with no idea that you are, so utterly relaxed with the river of life that you are no more separate, just a ripple in the river, a wave -- that is faith.

Joseph is the name of Jesus' father. It is very symbolic: only trust can give birth to Christ, only trust can become the right space for Christ-consciousness.

Paul has two meanings: one comes from Latin -- it means small; the other comes from Greek -- then it means rest, relaxation. Both meanings are significant, significant for the seeker of truth, significant for those who really want to grow. One has to be both. One has to be so small, as if one were not, one has to be a nobody. If you really want to be somebody you will have to fulfill the condition of being a nobody. And only if you are a nobody can you relax. The ego is always tense and keeps you tense; when there is no ego there

is rest.

And in rest is all, because when you are totally restful God is available to you. You enter into the kingdom of God only when you are totally relaxed -- no tension, no desire, no mind -- just like a small child, a nobody, and totally relaxed. Let that be your work on yourself.

Arihant means one who has killed the real enemy.

Self-ignorance is the real enemy, unconsciousness is the real enemy. To live like a somnambulist is to be one's own enemy. The enemy is not outside you, it is hidden in your own mind. It is your mind -- and one has to go beyond it.

The only way to go beyond the enemy, to kill the enemy, is to be more and more alert, more and more conscious of your thoughts, of your acts, of your desires, of your feelings. Even walking, walk consciously, even eating, eat consciously. These acts can be done without any consciousness, we can do them mechanically. De-automatize your acts, bring consciousness to each act; then you can bring consciousness to each thought, because action is gross, thought is subtle. And when you have become conscious of your thoughts you can bring consciousness to your feelings -- they are the subtlest. These are the three layers of our bondage. These three constitute the enemy. If you can become conscious of all these three you have become a conqueror.

That's the whole purpose of sannyas: to make you a conqueror, to make you victorious.

Gyanam means wisdom... not the so-called knowledge, but knowing; not knowledge but knowing.

Knowledge is available from the outside. Knowing needs an inner purification. Knowledge is information, knowing is your capacity to see, to understand. Knowledge never transforms anybody. It can make you a great scholar, but to be a scholar is to be nothing but a parrot. The scholar simply repeats: he is a gramophone record, neither more nor less. But a knower knows, knows on his own authority. He does not believe, he sees. He is not a Christian, he is a Christ; he is not a Buddhist, he is a Buddha.

Remember it, it needs a radical change in your consciousness, a totally new kind of consciousness: alert, aware, meditative, loving. These are the foundations which will make you able to see. You will not become more informed but you will become totally transformed.

My work is not to inform you but to transform you. And that's what sannyas is all about.

Pragito means a song.

In the past religions have been destroying the beauty of life, they have been anti-life. They have taught people how to be sad; all their practices are to make people serious and sad. This has been a pathological history, and because of this, millions of people turned away from religion. It was natural. The intelligent people became anti-religious because they could not see the point of being anti-life. Only mediocre and stupid people became anti-life;

hence religion has remained in the domain of fools.

My effort is to transform the very quality of religion, to make it a song, a celebration, a multi-dimensional celebration of life, and existence, of love, of beauty, of poetry, of painting, of dance, of all that is beautiful, of all that enhances creativity.

My sannyasins have to become creators of beauty, singers, mad singers, ecstatic dancers. Only then is religion true and the approach towards God valid; otherwise our approach towards God is pathological. It is not healthy, it is not whole, it is not wholesome.

Nirup.

God is formless and so are you, and so is everybody! The form is an illusion; it is imposed by our limited senses. It is as if you look out of a window and the frame of the window gives a frame to the sky. The sky has no frame, it is unlimited, but because you are standing behind a window, your window-frame becomes a frame for the sky, at least for the sky that you see.

If you think that the frame of the window is the frame of the sky you are living in an illusion. Our eyes are windows, so are our senses: they give forms to things.

In fact everything is formless, and to understand the formless is to understand God. God is nothing but another name for this formlessness.

Scriptures in Silence and Sermons in Stones

Chapter #24
Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Bliss is a vision of beauty. It is seeing the tremendous grace that surrounds existence. It is seeing the dance of the universe, the song of the universe, it is penetrating into the harmony. The whole existence is harmonious, it is an orchestra: everything is in tune with everything else, except for man. Man falls out of step and then he suffers, becomes miserable. Fall in step again and then there is bliss.

To be a sannyasin means falling in step again, becoming part of the harmony of the whole.

Man's well-being is with God. If we become rooted in God we are whole and healthy. If we remain without God we remain without roots, without nourishment. God is more a mother than a father, more a she than a he. It is just the male chauvinist attitude that has made him a he.

God is the earth, our nourishment, our well-being. And the whole of life is nothing but an exploration -- an exploration of the source of our well-being.

Reinhard.

The pure heart is a basic condition for bliss to happen, but by purity I don't mean something moral; by purity I mean innocence. A moralist is never innocent, he is very calculating. His morality is nothing but his calculation. He is bargaining with God, he is earning virtue so that he can achieve paradise and the joys and the pleasures of paradise. He is really cunning, his morality is rooted in his arithmetic. He is not innocent; no moralist is ever innocent.

It sometimes happens that an immoral person may be more innocent than the so-called moral. The immoral may be immoral only because he has not calculated about his life. He is simply living, with no idea of the

consequences. He may be simple, but the moralist is never simple, he is very complex. The so-called saints are the most complex, cunning, calculative people. You will not find the innocence of a child in their being -- and that's what purity is.

A child is neither aware of the good nor the bad, that is his innocence. To become transcendental to good and bad again is purity, purity of the heart. The transcendence of duality is purity. The moralist chooses; the pure heart lives spontaneously without choosing. He lives in a choiceless way: fully alert, aware, but absolutely choiceless; available to the situation, responsible, responding -- but not out of calculation. And that is the basic space in which bliss starts pouring in.

Love is the most precious diamond there is. All kohinoors are worthless compared to love. me man of love is the richest. And everybody can be rich, everybody can be an emperor through the door of love. But people are afraid to enter it.

They are afraid because at the very entrance one thing is demanded: leave yourself out, then come in. The demand is paradoxical but it can be fulfilled because you are two: the real you and the unreal you. The unreal you has to be left outside the gate and then the real you can enter the temple, the kingdom of god. But we have become so identified with the unreal that we think, "How can it be made possible? The demand seems to be impossible, How can one leave oneself behind?" Yes, it can be done. It *has* to be done.

That's what sannyas is all about. It is entering into the world of love. It is becoming committed to the ultimate adventure -- the adventure of dropping the ego and becoming utterly egoless, The moment you are no more an ego the whole benediction of god is yours.

That is the only way to be rich, otherwise everybody lives a beggar's life.,

Jagannatha Das means servant of god, or it is even better to say, a slave of god. But in English the word "slave" has wrong connotations. It has no positive meaning to it; only the negative. Servant is a little milder, but that too has only negative connotations.

In Eastern languages each word has a double meaning, at least, the negative and the positive. A slave is an ugly phenomenon if the slavery has been imposed upon you -- that is its negative meaning. But if you have surrendered out of love and become a slave voluntarily, of your own accord, then it has a positive meaning. It has a tremendous beauty about it, because by becoming a slave of your own accord you are simply dropping your ego. You are not really becoming a slave; on the contrary you are becoming a master for the first time, because once the ego is dropped you are part of god. It is the ego that keeps you away from god, It is the ego that goes on dominating you, it is the ego that really makes you a slave,

So on the surface dropping the ego looks like surrendering to god. But what are you surrendering? -- You are simply surrendering your disease. And by surrendering it you become whole, you become holy.

Nirakar, the formless.

God has no form, although all forms are his. This paradox becomes possible only because he has no form. If he had any particular form then he could not have all the forms. He is liquid, utterly liquid. Because he is formless he can move into all forms, he can take on all forms, and yet he is not exhausted by the forms. He is inexhaustible energy.

Matter has form, energy has no form -- and God is energy. In fact matter is an illusion. It exists not, it is only an appearance. This has been said by the mystics for centuries but now scientists have agreed to it, on scientific grounds too, that matter does not exist. It is only energy moving with such speed that you can't see the movement; hence you feel as if nothing is moving. It is like an electric fan going at full speed: you can't see its blades. But that is nothing. The speed with which the energy is moving is tremendous. It is the speed of light: one-hundred-and-eighty-six-thousand miles per second. With such tremendous speed, disappearance of matter arises. You can see the wall because you can't see the movement of the atoms, but in fact there is no matter.

Friedrich Nietzsche has declared "God is dead," hoping that science would prove that there is no God. But within one hundred years, just the opposite has happened: God is not dead, but matter is dead. Matter is not even dead, it is no more. From modern science the concept of matter has disappeared, and God is fully alive, more alive than ever.

Nirakar means look into forms for the formless, seek and search for the formless -- both outside and inside. You also don't have any form; look within and search for the formless. The day you contact the formless is the greatest day of your life. After that experience, after that impact, one is never the same again; then all values change, all visions change. You start living on a totally different plane: the plane of deathlessness, the plane of timelessness. You enter into eternity. And to be part of eternity is the enquiry, the intrinsic enquiry of every being. Unless it is fulfilled one remains in a deep anguish, in deep discontent. And this can be fulfilled -- it is our birthright -- because we *are* it.

Darshano means a vision.

God is not a belief but a vision. To believe in God is absolutely nonsensical. It is like a blind man believing in light or a deaf person believing in music: they can't conceive what they are believing in, they can't even imagine it. Their beliefs are deceptions to themselves, they are self-deceptions. All believers are deceivers. They are deceiving others, but that is not so important: they are deceiving themselves too, which is far more important.

God has to be an experience. and my whole effort is not to give you a doctrine but to help you to wake up. to help you so that you can open your eyes and see on your own.

Pritamo.

God has not to be approached through logic but through love. To approach him through logic is to miss him. The sure way to miss God is logic. It

prohibits, it hinders; God cannot be caught in a logical net. The logical net is too crude -- and God is so subtle. He is not like a fish, he is more like water. You can catch the fish in the net but not the water, the water will escape.

The only way to know God is through love, and remember I say: the only way. Because it is only love that opens your heart to the beauty of existence, to the grandeur of all that is. and that grandeur is God. The glory of existence is God.

There is a constant celebration going on: it is dance -- beginningless, endless. But are hearts are closed, and we go on thinking about God through the head. The head is the wrong place. As far as God is concerned, be headless! That's what sannyas is all about: dropping your head. and you can see here so many headless people running all around.

-- How long will you be here?

-- Till the end of December.

-- That's good. We will do our best to destroy, to cut your head off! Next time... come again, because if surgery remains half completed it is dangerous. If only half your head is cut off and then you go away, you will be neither there nor here! Next time come for a longer period.

Scriptures in Silence and Sermons in Stones

Chapter #25
Chapter title: None

14 December 1979 pm in Chuang Tzu Auditorium

Archive code: 7912145
ShortTitle: SCRIPT25
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Bliss is never an achievement on our part. Whatsoever we do is doomed to fail. Because it comes out of the ego it comes out of the stupid mind, it comes out of our anguish, anxiety, desire, ambition, it comes out of our confusion. It can't bring bliss to us, it can bring only misery.

And people go on moving from one misery to another misery. Just while they are changing from one misery to another misery they think that they are blissful. It is just in those small gaps when they are changing trains, that's all.

Bliss comes from the beyond as a gift, always as a gift. We have to be on the receptive end. We are not to be aggressively active for it, but just receptive like a womb. We have to be feminine to receive bliss. We have to become pregnant with god.

Today you are becoming a follower of Christ. Up to now you may have been a Christian but not a follower of Christ. A Christian is one who is a follower formally, superficially; one who has not risked anything, who is not really committed. His religion is a Sunday religion, a kind of social phenomenon. It is good to go to the church every su day and meet people and say "Hello" and "How are you?" In the society it is good to keep the religious face; it pays. It is a good policy, good politics, but it is not religion. Religion is dangerous.

Today you are becoming a follower of Christ. By becoming a sannyasin you are becoming committed to spiritual growth. You are becoming involved in the tremendous process of transforming your being into a Christ-consciousness.

Bliss is a by-product of trust, of total trust in existence or in God. God is

not a person but the impersonal presence. The very life of existence is God, the living energy is God. And to trust in it means to stop struggling against it. Struggling against it creates misery; it is trying to go upstream. But trust means surrender, going with the stream. And going with the stream is bliss.

All misery is because of the ego and its struggle, its resistance. Trust means that resistance has been dropped. You don't think of yourself as separate from the whole; you are just an intrinsic part of the great harmony of existence, a small note in this great orchestra. Then bliss is natural.

There is no need for war and there is no need to be a warrior. Relax. Drop those attitudes which have made man a fighter with others or with himself. Drop all those attitudes. There is no need to fight with anything. Accept. Whatsoever is, is good.

Jesus prays on the cross "Thy will be done, thy kingdom come." That is dropping all fight, that is surrendering to god. In that surrendering, for the first time you will taste what joy is, what truth is, what godliness is. A warrior, worldly or religious, remains in misery. He is fighting a losing battle. We cannot win against the whole, remember it. We can win only with the whole, not against the whole. Hence the stupid one fights and the wise one surrenders.

The most important thing to remember in life is that God loves us, that he has not forsaken us, that he is not indifferent to us, that he is continuously concerned about us, that he cares.

The deeper this idea enters your heart, the better, because when you start feeling more and more loved by God you will be able to love others. That's how we become able to love: if we are loved we can love; if we are not loved we don't know how to love, we don't know what love is.

In the world today love is disappearing because God has disappeared. The sky is empty. It used to be full of love. For centuries people prayed looking at the sky. They were uplifted, they felt love pouring, raining, showering on them. They were moved and touched by it, they were transformed by it. And then they were able to love others -- because when you have love you can give it to others. If you don't have it, how can you give it to others? And the only source to get it from is God because he is the only inexhaustible source.

Narayani simply means goddess.

God is our substance, our very being. He is not something outside us, he is our innermost core, our interiority. We are not to seek and search for him. Only this has to be remembered: we have forgotten it. God is not lost, it is only that we have forgotten who we are.

Nartano simply means the dance -- and that's my definition of a sannyasin: a pure dance.

A dance is pure when the dancer dissolves into it, when the dancer is no more, when you cannot find the dancer and only the dance remains. That's what meditation is, sannyas is, ecstasy is, and ultimately that's what god is.

Slowly slowly learn how to dissolve. Dissolve in any act, then that act

becomes a dance. If you are jogging and you disappear in the jogging and there is no jogger, only jogging remains; or if you are running in the early morning and there is no runner but only the running -- you are so possessed by the act itself there is only the act and no doer inside -- then it is dance.

Wherever you can lose yourself there is dance and there is sannyas. And slowly slowly let it become your very heart. Then god comes seeking and searching for you. You need not go anywhere -- one day he knocks on your door.

Prayer has nothing to do with what is known all around the world as prayer. Real prayer is not a ritual. Real prayer has nothing to do with the church or the temple or the mosque; the real prayer is neither Christian nor Hindu nor Mohammedan. The real prayer has nothing to do with words, it is not verbal. It is silent gratitude. It is a silent bowing to existence.

So wherever, whenever you feel like bowing to the earth, to the trees, to the sky, bow. That bowing will help you slowly slowly, to disappear.`Prayer is one of the greatest methods of destroying the ego, and when the ego is gone, God is left. It is ego that is hiding God in a dark cloud. when the cloud is gone the sun shines forth in all its glory, beauty, grandeur, splendor.

Niranjan is one of the names of god.

The East has given many beautiful names to god. Although god has no name we still have to call him, invoke him, pray to him, so we have invented many names knowing perfectly well that they are all arbitrary. But still, those names signify some quality in god.

Niranjan means the quality of remaining aloof, untouched in the midst of all, remaining in the crowd and yet remaining alone. God is in the world and yet the world touches him not, He remains above it -- in it and yet above it. He is not colored by it. The dust does not gather on him, he remains pure, unpolluted. And that's how a sannyasin should be.

Sannyas is the art of living in the world and yet not allowing the world to enter you, living in the world and yet not being a part of it.

Bliss has a luminosity of its own. Misery is dark, bliss is bright. The miserable person casts a shadow on others too. He comes like a black hole, he sucks people's energy; his very presence is destructive. But the presence of a blissful person is creative, nourishing. It showers light on others. It is a blessing, a benediction to existence.

Every being is a divine flame. We are made of the fire called God. We are small flames but the smallness does not matter; the flame is a flame, big or small. Even the dewdrops contain oceans, even a small wave is as oceanic as the biggest wave. We are small flames but the fire is eternal, infinite. Our quality is exactly that of God, although our quantity may be small.

Science inquires into the quantity of things because only quantity is measurable. Religion inquires into the quality, but the quality is immeasurable: it can only be experienced.

(To his father accompanying him) Help him from the very beginning to feel like a divine flame!

Scriptures in Silence and Sermons in Stones

Chapter #26
Chapter title: None

15 December 1979 pm in Chuang Tzu Auditorium

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ShortTitle: SCRIPT26
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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Parijat is a beautiful flower. And my people are flower people, because we believe in peace and not in war! We believe in love.

Palash is a flower. It is a very beautiful flower, and so red that it looks like a flame. That's the colour of my sannyasins: the colour of fire.

We are creating a fire in which the old will be consumed and the new will be born.

(To a four-year-old.)

Anand means bliss. Ged means good fortune. It is the greatest fortune to be a sannyasin -- although it will take time for you to realise it and to recognise it!

Veet William: Transcendence of the Will.

The will has to be transcended. The will is the problem, because my will is bound to be against the will of the whole. If it is not against the whole then it is no longer needed. If I am with the whole, totally with the whole, then what is the point of having my own will? -- it is utterly irrelevant. But it is very relevant if I am struggling, fighting.

Sannyas means: drop the fight, drop the struggle. There is no point in fighting with the whole -- we can't win. The part cannot win against the whole, the part can win only with the whole.

Let the ego and its shadow, the will, disappear. In that disappearance God starts flowing through you. Then you are no longer your self, then you are the cosmic self. Then you are just a vehicle, a medium, a song sung by the divine -- a song not of your own creation but a song which comes from the beyond.

And whenever a song is allowed to pass through you and you don't hinder it, tremendous bliss arises.
Bliss is nothing but being totally in tune with the whole.

Love is not something that we have to create, it is already given, it is part of our being. We have only to discover it. The gift has been already given but we are so asleep that we don't know anything about it. We have to become a little more wakeful to see and recognize what has been given us.

The gift is gracious because we have not earned it. It is not a reward, it is simply a gift. A reward is that which we earn; a gift is that which God gives out of his abundance, not because we have earned it. We don't even deserve it, but he goes on pouring because he has too much. He is like a cloud heavy with water, ready to pour anywhere, even on the rocks... and we are rocks. We don't deserve it. That is why one should be grateful to God: we don't deserve it yet he goes on giving. Worthy or unworthy, he makes no distinctions. Sinners or saints, he has no preferences. He has so much that he has to share.

And a sannyasin has to learn to live in the same way. That is a religious life: the life of sharing, without any preference, without thinking whether somebody deserves it or not, but giving out of your joy. The sheer joy of giving is enough. That is the only lesson we have to learn from God, to give the way that he gives. And that is love: giving unconditionally.

And if one can learn the art of giving unconditionally one's bliss will be infinite, unbounded.

The past of humanity has been a disaster for the simple reason that many religions arose in the world which were against life. In fact all the religions that have existed up to now have been against life.

Buddha was not against life, nor was Jesus against life, but Christians are against life and Buddhists are against life. The originators were all for life, but the priest cannot afford that. The priest lives on the division between God and life; not only on the division but on the antagonism between life and god. The priest condemns life, makes people feel guilty about being alive, teaches them to be destructive towards their own lives. This is how he becomes powerful, this is his strategy. Then he places God far, far away in the sky, and he becomes the agent, the mediator. He exploits in the name of God: he makes man feel guilty and makes God so far away that the guilty man cannot conceive that he can approach God directly, immediately. Then the priest is needed to function as a viamedia.

But the true religion is always life-affirmative. I say life is God -- there is no other God except life. Then he is very close, so close that there is no space between you and him for the priest to stand. The priest becomes absolutely superfluous. The temples and the mosques and the churches need not exist at all, because the whole existence becomes his temple. Wherever you are, you are in God: when the sun rises it is God rising, and when the flower blooms it is God blooming, and when a child giggles it is God giggling.

My whole effort is to bring God back into your neighbourhood, to make him also so close, just like breathing, that he can beat in your heart. Then there

is no need to escape from life or to be destructive or to be negative. Then to be alive is worship, and to be more alive is to be more religious. To be totally alive, to be wholly alive is to be holy.

There is no other God than life. All other gods are false, manufactured by man. Only life is not manufactured by man.

But life is invisible: you see the tree but you don't see its life; you see the man, the woman, but you don't see their lives -- you only see the house in which their life lives. The house is visible but the guest is invisible.

There are two types of people: One which believes in the house, the materialist... they say that there is no guest within. Their idea is sheer nonsense because without the guest the house loses all meaning, it is empty, it can't have any significance. Then there are the so-called spiritualists. They are against the house; they say that the house is an illusion, that the visible is an illusion and the invisible is the only truth. The invisible cannot exist without the house, it needs something as a support for it. Both are wrong.

My approach is that the house is beautiful and the house is true. The guest is invisible but there are ways to feel him: meditation, love, prayer. There are ways to see him -- not through the ordinary eyes of course, but there are possibilities in man's consciousness to grow new kinds of eyes. And that's the function of the Master: to help you grow new insights in you.

I teach you the love of both. I am a materialist-spiritualist. Such a person has never existed before. But the future belongs to this vision. The materialist and the spiritualist are both finished, their days are gone. The future needs a new kind of synthesis, a new vision in which all polarities disappear. And each of my sannyasins has to become that synthesis.

Life is meaningless without the experience of truth. And by truth I don't mean a logical conclusion but the experience of existence itself; not speculation but experience, not philosophical thinking but a poetic, aesthetic feeling for it.

Truth can have two dimensions: one is of the head, and the other is of the heart. In the head truth becomes a logical process; in the heart a song of love. and it is only in the heart that one really comes to know.

Life is always new, mind is always old. Life is never old, mind is never new. Hence they never meet, they can't meet. Mind moves backwards, life moves forwards. So those who try to live life through the mind are simply doing something so utterly stupid, that the day they recognize what they have been doing to themselves they will not be able to believe that they could have been so stupid, so ridiculous, so absurd.

Life can be known only by a state of no-mind. That's what meditation is: putting the mind aside, being without thoughts, just being, silent -- not even a single word moving in the mind, no traffic, al is empty, quiet, still. Then suddenly you are in contact with life and then you know its tremendous freshness, its liberating freshness. That is God, that is nirvana. To live life in its totality, to know life in its absolute freshness, is to be blissful, is to be

peaceful.

Man can live in two ways: either he can live partially, fragmentarily, or he can live totally. Ordinarily people live in a partial way, half-heartedly, lukewarm. They don't know what intensity is, they don't know what passionate living is. They never get involved in anything. They go only so far, never whole-heartedly to the very end of it. They are too clever and cunning to do that, too calculative to risk that much. But unless you risk all you will not be able to know the beauty of life. One has to be one hundred per cent involved, committed, then only does life reveal its secrets.

Be total in whatsoever you do. Each act has to become an opportunity to be total. That's my whole teaching -- the long and the short of it.

Love has its own way of knowing. It is totally different from the ways of the mind. For example, if you try to know a rose flower through the mind you will have to dissect it, and in dissecting it you will destroy its beauty. You will come to know about its chemistry but you will miss its poetry, which was the real thing. You will kill the spirit and you will have only the corpse; hence that is not the right way to know a rose flower.

The right way is the way of the poet, the way of the lover, the way of the musician, the way of the dancer. If you are a musician you will sing a song, you will get in tune with the dancing flower in the wind, you will sit silently by the side of the flower and you will try to listen to its music.

Yes, there is music around it. It is very silent but music is there. There is poetry. It is not written in a book, but the very being of the flower, its whispering, its dancing, its playing with the sunrays -- al that is poetry, great poetry. And if you can love the flower you will be able to know the poetry, the music, the dance which is the soul of the flower. Certainly you will not know its chemistry, but you will know its very soul.

Existence has to be known through love, then you know God. God is nothing but existence approached through love.

Scriptures in Silence and Sermons in Stones

Chapter #27
Chapter title: None

16 December 1979 pm in Chuang Tzu Auditorium

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ShortTitle: SCRIPT27
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

One can be blissful only if one has attained a certain discipline over oneself, if one has become a ruler of one's own body-mind. And it needs more effort, more persistent work, than creating a kingdom outside. The work of Alexander the Great is nothing compared to the work of Jesus Christ, Buddha or Mohammed. Their work is really the pinnacle of human effort, human endeavour; human potential has come to its peak.

The real ruler rules himself, not others. The desire to rule others is just a poor substitute. It is to keep yourself occupied so that you remain forgetful about your inner chaos, so that you need not work upon yourself. It is an escape. The desire to rule over others is an escape.

The victory is through knowing the secret. And there is only one secret worth knowing -- that is your own innermost self. That is the secretmost place. People go on traveling far and wide; that is not difficult. Man has reached the moon; it is so easy. But it is very difficult to reach one's own center. and the secret of the secret is hidden there, the master key which can unlock all the mysteries.

By being a sannyasin you are entering the path of self-discovery. It is already there, we have only to discover it. Just a few unnecessary things have to be removed, a few curtains, and suddenly we are face to face with God himself. The secret is that we are Gods, and the misery is that we have become beggars.

Love contains my whole message. Love yourself -- that is the beginning, then love those who are close to you, then love the world, then love the whole cosmos; only then will you be able to love God.

The journey begins from one's own self and ends in God. These are the two banks of the river. You are on the bank, God is on the other, and love is the bridge. The bridge passes over the whole of the river, but people are very afraid of love; that's why they go on praying. They never understand what they are doing; their prayer is just ignorance. Unless it is full of love it can't be true. Their life misses love but they go on going to the churches and the temples. That is absolutely absurd.

Unless you live in love you can't enter any temple of God; and one who lives in love need not enter a temple, he is already in it.

Remember this simple message and try to live it, because this is not a doctrine to be believed in but a life to be evolved. Bloom in love, release the fragrance of love -- that is prayer. And only the fragrance of love reaches God, nothing else.

My sannyasin has to become a living message of bliss, not only in words but in deed. His very being has to radiate bliss. He has to be blissful and he has to create an atmosphere of bliss around himself wherever he is, so that whomsoever comes in contact with him immediately starts feeling the cool breeze of bliss.

The real message cannot be conveyed through words. Words can help -- they are secondary; the real message can be communicated only through being -- that is primary. Be cheerful, be blissful, be a song and a dance, and transform your whole life into a sacred celebration, into a sacred ceremony. This is what is meant by being initiated into sannyas.

The moment one starts seeking and searching for oneself one becomes the blessed one. The enquiry itself is the beginning of the transformation. The more passionate the enquiry is, the sooner the transformation will come. Make it intense, make it total...

Sannyas has to be a deep commitment. Sannyas has to become more valuable than anything else in life, even more valuable than life itself.

This is one of the fundamental secrets of life and existence: you live only when you have something for which you are ready to sacrifice even your life. Life begins only when you have something more, higher, bigger, holier than life, in your life. When life itself becomes just a means to a higher end, then your life starts having a context. And in that context only is there meaning, significance, joy.

Zena comes from a Sanskrit root *dhyana*. It means meditation, not in the Western sense of the word, meditation with the Eastern approach.

The Western meditation is nothing but a kind of thinking: thinking of higher things is called meditation. When you think of God, when you think of Christ, when you think of Love, it is called meditation. In the East, thinking is not meditation at all -- whether you think of God or of money doesn't matter. Any thinking of any object is a disturbance in meditation. In the East, meditation means a state of no thought... just pure being. And that is the greatest experience in life, when you simply exist: no thought crosses your

being, the whole traffic stops, the mind disappears. But consciousness is there and more than ever, because whatsoever was hidden behind the thoughts is no more hidden, whatsoever was involved in thoughts is no more involved. All energy is released. One is simply a pool of energy, and so silent that not even a ripple arises.

In that silent pool of consciousness, of energy, existence is reflected; we come to know that which is. And God is another name for that which is.

The full moon represents enlightenment, it represents perfection, it represents the ultimate explosion of light. Exactly as the full moon rises in the sky, in deep meditation a full moon rises within your inner sky. It is not like the sun, because the sun is hot; it is like the moon, because the moon is cool.

The sun represents male energy, the moon reflects female energy. Science is a male approach towards reality, religion is a female approach. Science is aggressive, religion is receptive; hence science has made the world more and more violent. We have violated nature, polluted the atmosphere, poisoned the oceans; in the name of science we have been really aggressive.

Religion brings grace. Religion is love, science is war. Science thinks in term of conquest, religion thinks in terms of surrender. The moon represents all these things -- that's why I have chosen the moon to be on the flag of the new commune.

Punitam means the sacred -- and that is one of the qualities that is missing, missing very much in the modern world, in modern consciousness.

Modern man is the first man in the whole history to have no idea of sacredness, to be living a very mundane life. He is interested in money, power, prestige, and he thinks that's all. It is such a stupid notion. His life is surrounded by small things, very small. He has no idea of anything bigger than himself. He had denied God, he has said that God is dead. He has denied life after death, he has denied life within. He believes only in the superficial; he believes in the circumference but goes on denying the center; hence we see such boredom all around. It is natural, because without something bigger than you to relate to, your life is going to be tedious, boring. A life becomes a dance only when it is an adventure. And it can become an adventure only when there is something higher than you to achieve, to reach.

The sacred simply means that we are not the end, that we are only a passage, that all has not happened, that much has yet to happen. In fact the real has not happened yet. We are only seeds. The seed has to become a sprout, the sprout has to become a tree, the tree has to wait for the spring and the tree has to explode into thousands of flowers and release its soul into the cosmos. Only then will there be fulfillment.... and the sacred is not far away; we just have to start enquiring about it. In the beginning we are groping in the dark, of course, but soon things start falling in tune, soon we start having glimpses of the beyond, some unheard music starts reaching our hearts. It stirs our being, it starts giving us a new color, a new joy, a new life.

Man has the potential of becoming a song of love, a dance of love, but

very few people, very rare people, transform their potential into the actual. They are born as seeds, they die as seeds. Their life remains nothing but a long experiment in futility. And the older they grow, the more frustrated they become, naturally, because all their hopes are being shattered, all their desires are bringing nothing but tears, agony, anguish. As the time passes they become aware that whatsoever they have ben doing with their life has ben of no value. How can they sing? How can they dance? How can they feel grateful to God? It is impossible.

My observation is that people go to the temples and the synagogues and the churches only out of fear, not out of love. Yes, older people go more often because they have become more afraid of death. They don't go to the church or the temple because they have known something tremendously valuable in life, but because life is slipping out of their hands and the great darkness of death is coming closer and they are afraid; they want someone to protect them. Now they know that their money is not going to be with them, their friends are not going to be with them, their families will leave them. Out of desperation they start clinging to the idea of God. But this is not out of love and this is not out of gratitude. And a God born out of fear is a false God. A God born out of love is a true God.

My whole effort here is to make windows into God available so that you don't go to God out of fear, so that you can go through the experience of beauty, through the experience of creativity, through the experience of love. And when a person goes through these experiences the contact is tremendous, transforming. A single living contact with God is enough; you will never be the same again.

Scriptures in Silence and Sermons in Stones

Chapter #28
Chapter title: None

17 December 1979 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Sambodh means right awareness. That is one of the most fundamental keys.

More people have become enlightened through that key than by any other. Right awareness means not only awareness -- because awareness can become a strain -- right awareness means awareness without any strain, relaxed. One can try to be aware but can create tension on the way, and that tension will destroy the whole work. So these two things have to be remembered: awareness with no strain, with no tension.

Our very word 'attention' has tension in it, because whenever we try to be attentive we become tense, but that tension destroys the whole beauty of it. Right awareness means attention without tension, a relaxed kind of watchfulness, just seeing, not making an effort, not striving; an effortless awareness. In the beginning it looks very paradoxical -- effortlessness and awareness -- but once you start working on it, slowly slowly the knack is learned. It *is* a knack. And once you have learned the knack, once you have known even a single moment of awareness without tension, you are on the right track; you will never be the same person again.

A sannyasin has to create as much fire in himself as possible. He has to become just fuel. He has to become such an intense fire that everything is consumed in him: the whole past, the whole future, time itself. Life is consumed in it, death is consumed in it, the idea of I and thou is consumed in it. The mind itself is consumed with all its philosophies, ideologies. And when the fire is total and all is consumed only god is left behind. God is the purest gold. We are made of god but we are carrying so many impurities; a fire is needed to purify the gold. Hence I have chosen the colour of fire for

sannyasins' robes. It is just a symbol that you have to pass through a fire. The fire has to be inner; and nobody else can create it except you. It is your very deep effort to transform yourself that will ignite it.

Once it is ignited it becomes huge, and once it is ignited it cannot be put out. Then it has the quality of the eternal.

God is our only security. Money, power, prestige -- nothing is secure; family, friends, even life itself -- nothing is secure. We are surrounded by insecurity. But there is one thing which is secure, and that one thing cannot be found anywhere outside; that one thing can only be found at the innermost core. God resides there, that is God's dwelling place: the heart of your hearts! And to know God is to go beyond all security; then everything is safe and secure. And when everything is safe and secure, misery disappears naturally, anxiety disappears, and great bliss arises. That bliss is the deepest longing of your being.

Inka comes from 'ing'. In Norse mythology Ing is the goddess of fertility, prosperity, peace -- in short, of creativity.

Bliss is a by-product of creativity. Bliss is known only by those who are creative people. It is not something that you can catch hold of, it is not a thing at all. It is the moment of exhilaration when something is created by you, because in that moment you disappear and God appears -- because all creation is through him, by him. God is another name for the energy that we call creativity.

So whenever you create anything -- poetry, painting, sculpture -- you disappear, God starts functioning through you. And in those moments of egolessness there is joy, there is bliss. Once this is understood one can transform one's whole life into creativity....

It does not matter whether you become famous or not, whether anybody appreciates your creations or not; that is secondary, absolutely non-essential. The essential thing is that while creating something you disappear and for a moment God takes possession of you. That being possessed by God is bliss.

Veet means transcendence. Markus means a warrior, a warlike person, martial.

The full name will mean: go beyond the qualities that make one warlike. Transcend those qualities because they are the cause of all misery, violence, anger, hatred, ego; these are the very pillars of hell. Instead of being warlike, be peaceful, be loving, be human, be compassionate.

To be warlike is to be animal-like; to be peaceful is godlike. And man can be both: either he can fall below humanity and can function as an animal or he can transcend humanity and function like a god. man is only a bridge between animal and god. And remember that we *have* to become gods. Less than that is not going to fulfill you, make you blissful, with less than that you will remain in anguish, something will go on being missed. When one becomes godlike all is fulfilled, a great rest descends and great silence prevails. In those moments of silence and grace one knows what like is all about.

Anand means bliss. Theo means god's gift.

The most difficult thing in life is to receive a gift, because it goes against the ego. It is easier to give, very easy to give but to receive is very difficult. And to receive when you don't deserve... then it becomes even more difficult. and we don't deserve. We have not earned it, we are not worthy of bliss, but God goes on giving -- not because we deserve but because he has in such abundance.

The moment you receive his bliss he feels thankful to you: you have unburdened him, you have taken a little weight from his being. But remember, it is very difficult to receive a gift. It feels like a humiliation, one feels a little embarrassed. And a sannyasin has to learn that: how to receive a gift in great joy and celebration, because the more you become receptive, the more will be given to you. If you are totally receptive the whole of heaven can descend into your being this very moment, herenow. All that is needed on your part is to be absolutely open and ready.

The most godly quality in life is bliss and the most ungodly quality is misery; hence the miserable person cannot have any bridge with God. It is impossible. He can pray, he can go to church, he can read the Bible, but it is all futile because misery makes you closed, misery makes you shrink. Bliss opens you up, bliss expands you, and only in that expanding consciousness can be bridged with God.

Whether you pray or not, whether you go to church or not, whether you read the scriptures or not, whether you are formally a religious person or not -- all those things are irrelevant.

If your consciousness is expanding, sooner or later you will have the connection, the communion. It is bound to happen, it is inevitable; hence I say that bliss is the most godly quality.

They say that in hell people are in great misery. The truth is just the opposite: hell has nothing to do with misery. It is not that in hell you are in misery but that whenever you are in misery, that is hell. And they say that in heaven everybody is blissful; again they are wrong: heaven has nothing to do with bliss. Whenever you are in bliss you are in heaven, heaven is in you. Heaven and hell are inner states.

Remind yourself of it again and again, that bliss is the key. And be blissful! There is so much to be blissful about. Just look at life and you will be surprised: there are so many things that one need not search for anything more. So much beauty, so much splendor, so much grace all around.... These are all expressions of God. And as you start becoming cheerful, as you start becoming a song more and more, you will see: God is coming closer. You need not have any other proof.

Proofs are asked for only by foolish people; the wise ones experience, the fools argue.

Love needs great courage. In fact nothing needs more courage than love because the basic requirement of love is to die as an ego. Only when you dissolve your ego does love start flowing in you. The ego is the barrier and it

needs guts to drop it. One clings, one thinks that one is nothing but the ego; hence one feels great fear: "What is going to happen to me is I drop my ego? -- I will lose my identity."

Yes, there will be a time when you will lose your identity, the old identity, the false identity, an interval of time when you will not know who you are, and then the true identity will evolve.

In Zen they say: Before you meditate rivers are rivers, mountains are mountains; when you meditate rivers are no more rivers, mountains are no more mountains; and when the meditation is completed, when you have attained it, rivers are again rivers, mountains are again mountains.

There is a gap between the two -- the old leaving and the new coming -- which is going to be a little chaotic; hence the need of a master to help during those days, to keep on holding your hand, to go on encouraging you: "Don't be afraid. The dawn is not far off. Don't turn back, look ahead... because there is no way back. Life never goes back, it is always a forward movement."

Buddha says, *charaiveti, charaiveti*: Go on, go on -- until you have arrived at the point where there is no desire left. That is the moment of fulfillment, of bliss, of benediction.

Bliss makes you a king: it crowns you. Without bliss one is just a beggar, and to be a beggar is misery; it hurts. But even the richest people are beggars. They are rich beggars, of course, but their minds are continuously desiring more and more. that's what makes one a beggar. Only a desireless person is a king. And the moment you are desireless you are totally blissful, because bliss is not something to be achieved, it is your very nature. You are missing it because of so many desires, you are being pulled in so many directions. You are so occupied with the desires that you cannot look within.

The moment desires are dropped you are bound to see your nature. A great well-being arises in you -- and that is the ultimate goal.

Truth is available only to the innocent consciousness: a consciousness which is as innocent as a child, a consciousness which knows nothing. When you know, your mirror is full of dust, knowledge gathers dust like a mirror. When you don't know anything you are full of wonder and awe, your mirror is clean. and that clean mirror reflects the truth.

Jesus says: Be like a small child, because unless you are like a child you will not enter into my kingdom of god.

Purity is when you live in a choiceless awareness: when you are neither concerned with the good nor the bad, when you don't divide at all, when you accept everything as divine, when divisions have ben dropped, when you see only the one. even in the devil you see God and even in darkness, light, and even in death, eternal life. When the ordinary ways of seeing things as dual are dropped, you become pure because then nothing can contaminate you. That is the ultimate state of consciousness.... We have to transcend all duality: moral-immoral, good-bad, life-death, summer-winter. All have to be transcended so that one can see the one. One can see the one in so many

millions of forms; one is capable of recognizing the one wherever, in whatsoever form he appears.

It is possible. All that is needed is a little effort to become more awake, a little effort to be aware and choiceless; just sitting inside, watching the mind, not choosing anything. The traffic passes on, you sit by the side unconcerned, cool. Slowly slowly a purity starts descending on you. That purity is liberation.

Kalyani: one who is a blessing to existence.

One can be a blessing to existence only if one is full of bliss, full of light, full of god, because you can give to others only that which you already have.

If you are miserable you cannot make others happy; you can try, but whatsoever you do will be wrong. Your intentions will be good but the consequences will be bad. Hence the first thing to be done is to be blissful, to be fragrant. Then naturally the fragrance starts reaching others, starts making them also sing, celebrate.

People are hard. Life prepares them to be hard because life prepares them to fight. Slowly slowly they lose all inner softness; they become rocklike. And a rocklike person is a dead person. He lives only in name, he does not truly live.

True life consists of softness, vulnerability, openness. Don't be afraid of existence: existence cares for you, loves you. There is no need to fight with God: God is already ready to give more than you can ever ask for or you can ever imagine. But God can give only if you are soft, vulnerable. If you are porous then he can enter from everywhere.

Be porous, be available to existence, unafraid. There is no need to be afraid. It is our existence, we belong to it, it belongs to us.

Love is always blessed by god and always condemned by the society. The society is against love, god is for love; hence deep down the society is against god. It pretends to be religious but it is only a facade. The religion that exists in the society is a Sunday-religion, a formality, something very pseudo, phony.

The real religion is totally different. But the moment you are really religious the society is absolutely against you because you become a danger to the society -- to the state, to the church, to all the vested interests, to all the powers that are exploiting, oppressing people.

Jesus was pure love. He was blessed by god, but crucified by the society. Love is always crucified by the society. And society has created por substitutes for love -- marriage, etcetera. Those are just plastic substitutes to keep you engaged, toys to keep you occupied so that you don't feel the need for real love. But real love is a totally different phenomenon, and it is not ordinarily available unless you raise the level of your consciousness.

To attain to real love you have to go through many transformations, because love is the ultimate flowering of your consciousness. It is no ordinary phenomenon. That it happens is a miracle. That it happens is magic, but whenever it does happen blessings shower on you from god.

God is not available through thinking, he is available only through feeling. One cannot connect oneself with god through the head. The only possible bridge is through the heart. One can argue for years or for lives, but one will not come to any conclusion about god. Logic is not in that direction, that dimension. It is not logic but love that brings you to a conclusion. In fact logic never brings one to any conclusion, it goes around in circles. Love takes a quantum leap and immediately arrives at a conclusion. It is not through a process, it is intuitive, it is sudden.

God has disappeared from the world for the simple reason that love has disappeared, and god cannot be brought back to the world unless we start creating more and more vibrations for love, unless we change the milieu that exists on earth today, the atmosphere, the neo-sphere. It is very logical, scientific, but it is absolutely anti-god. Even those who believe in god believe only through logic. And to believe in logic is not to believe at all, it is worthless. Unless it is a love affair, a mad, mad love affair, it means nothing.

I teach the madness that love brings and the sanity that love brings. They are the same thing, two sides of the same coin. The world will think you insane, and those who know, they will think you sane.

Prayer has to be something absolutely individual. It has to be spontaneous, it has not to be learned. A learned prayer is a false prayer. Then you are repeating like a parrot. It is meaningless, senseless -- empty words. But when a prayer arises in your heart, when it has something of you in it then it has tremendous significance. Then it is not a tale told by an idiot, full of fury and noise, signifying nothing. It has tremendous meaning and music.

One has to learn to communicate with existence. Talk to the stars, talk to the rivers, talk to the trees, talk to the rocks. And don't feel embarrassed because this is how god has manifested himself. Everything that is, is a manifestation of god. Start communication with the manifest god and only then one day will you be able to communicate with the unmanifest. Start with the visible and then you can take a quantum leap into the invisible. Talk to the earth, to the grass.

It may not look religious at all in the beginning, but just saying hullo to a tree has something beautiful in it, something spiritual, something holy, because you recognize the spirit of the tree, you recognize the presence of the tree, you don't ignore it. And if a person can learn only one thing -- not to ignore god in all his manifestations -- then ignorance disappears and wisdom arises, arises from your innermost core.

The very idea of fighting and conquering is ugly. The part cannot win against the whole. It is utterly stupid. The part can only win with the whole, through the whole. The part can only win if it allows the whole to win through it -- allowing god to function through you, letting his will be your will, not having any separate will of one's own, not having any separate goal, destiny of one's own, moving with the whole in total accord, flowing with the whole wherever it leads.

In that let-go all fear, anxiety, anguish, disappears. and when there is no fear there is love, and when there is no anguish there is joy. And when you are no more separate there is no death.

Man never really dies. Nothing dies. The very idea that we are separate creates, as a by-product, the phenomenon of death. In the first place the idea of being separate is false and so is death, its by-product. Death is one of the most false things in existence, but it looks very real if the ego is there; it is the shadow of the ego. Drop the ego -- and dropping the ego is the beginning, the beginning of a tremendously significant pilgrimage. And in the very first step, you have arrived. The first step is the last step. In dropping the ego one becomes victorious.

Scriptures in Silence and Sermons in Stones

Chapter #29
Chapter title: None

18 December 1979 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and clearned up. It is for reference purposes only.]

Love is a song, because basically it is an uprising in the heart, it is an explosion of feeling, it is sensitivity to beauty. And to be sensitive to beauty is to be available to joy. That's the only window through which joy comes in.

Joy cannot enter into a being without love. Many have tried -- millions in fact, down the ages. All the monasteries have been full of such people. They have tried to be joyful without love. It was a great experiment but it failed. It was bound to fail: their joy was phony, a pretension, their smile remained just a painted smile, there was no soul in it because the window was closed. They were not available to existence, they were closed, they were living a closed life. And when you are closed you are sad, sad deep down.

Bliss happens only when you are open, multitdimensionally, on all planes of being, on all levels. When you are open to all the possibilities then life is a constant surprise, a constant jubilation.

My sannyas is a totally new experiment in the world of religion. It is against the old experiment. They tried to be blissful without love, and they failed. Now the only hope is to try to be blissful with love, through love. It is not going to fail, it *can't* fail: it is a natural process. They were trying something unnatural.

Religion has not succeeded in the world because it was not in tune with nature, not in tune with tao, *dhamma*.

Love is divine. Lust is animal, love is divine -- and man hangs between the two. Whatsoever he knows as love is a mixture of lust and love: something of the animal and something of the divine. Hence man remains very confused about love, about what exactly it is. If you want to condemn it you can condemn it; then you can magnify the animal part -- that's what the priests

have been doing down the ages. If you want to glorify it you can; you can magnify the divine part -- that's what the poets have been doing down the ages. The poets and the priests have been enemies. They have never agreed on anything. Priests have always been afraid of the poets. They have always thought them dangerous because while they condemn love as lust, as sexuality, poets praise love as divine, as godly, as all that is beautiful, all that is uplifting, transforming. The conflict has persisted. Both are partly right; and a partial truth is more dangerous than an absolute lie.

My effort here is to make you aware that love can manifest in both ways: as lust, as animal desire -- then it is possessiveness, jealousy, then it is a subtle effort to dominate the other, exploit the other; or it can express itself as divine -- then it is pure fragrance, prayer. One has to be very aware not to get these two things mixed. And one has to constantly move onwards so that the animal is left behind.

Slowly slowly a point comes, a point of no-return, from where the animal disappears, it does not follow you any more. That is the moment of *samadhi*, *satori*, enlightenment. Then all that you are is purely divine, godly. But love is the door, love is the enorgy to be transformed. Love is the only energy available to man. Through it you can fall, through it you can rise. It is like a staircase: you can go downwards, you can go upwards. The same staircase can be used in both possible ways; it depends on you how you use it. Love is a great art. The art consists in dropping the animal more and more and evolving divine consciousness in your being.

Oriana is a beautiful word, with three meanings. The first meaning is risen. Bliss has risen. That's what initiation is: the beginning of a great pilgrimage, the sunrise. The second meaning is golden. Of coursewhen bliss rises everything turns into gold, the whole existence becomes golden. All matter as such disappears, only god remains. And the third meaning is sunrise, dawn, just those few moments before the dawn when the birds start singing and the flowers start opening and the earth prepares itself to receive the sun and the east becomes orange. There is great joy because the sun is rising again: another beautiful day, another opportunity to live, to breathe, to be.

Sannyas is exactly all these three things: it is a rising bliss, it is a dawn, a dawn of light, and it is golden. It is the art of transforming baser metals into gold, it is alchemy.

Life can be understood in two ways: either through mathematics or through music.

Through mathematics you will know only the periphery of it because mathematics can know only that which can be measured, calculated. It can know only the quantitative part of life. The quality cannot be caught hold of by mathematics. It is only through music that you come to know the quality -- the unweighable, the immeasurable, the inexpressible.

Music is meditation; and my path is that of music. It has nothing to do with calculation. It is the way of the gambler, not of the businessman. It is the way of risking totally, risking that which you have for that which may be, may

not be. Hence it attracts only the adventurous, it is only for those chosen few. But they are the salt of the earth!

The cloud symbolises freedom, absolute freedom. It is not tethered to anything, it simply floats. It has no destiny either, because that too is a subtle slavery. It is not in any hurry to reach anywhere; there is nowhere to reach. So wherever it is it is totally there -- no future, no achieving mind, no desire, no ambition, just being here and now -- that's its absolute freedom.

A sannyasin has to be like a cloud: tethered to nothing, going nowhere, having no projected future, living in the moment for the moment, enjoying the moment in its totality as if this were the last, living it in utter intensity. Then god is so closely felt, so deeply experienced that one need not have any proof for god, one's own experience becomes the proof.

And all other proofs are just childish. No proof is of any significance except your own experience.

Be a cloud and you will be able to know god and you will be able to know all that is worth knowing. And the moment you are not trying to achieve anything, you will achieve all. That's the ultimate paradox of existence: it is available to those who are not desirous of it.

Surrender yourself to existence. Don't fight it. All fighting is futile and ultimately frustrating. If you want to win, donlt fight; if you want to lose then fighting is the sure way. All tho fighters are losers. The winners are those who are ready to surrender.

Surrender to existence. We are not separate from it. How can we fight the whole? -- we are part of it, an intrinsic part of it. We are just like drops in the ocean. The very idea of fighting the ocean is so utterly stupid. But man lives in that stupid way. We are brought up in that stupid way: we are taught, educated, in such a way that the idea that we are separate egos becomes deeply engrained in us. And the ego is the greatest myth there is.

Sannyas does not mean renouncing the world but it certainly means renouncing the myth of the ego. The moment the ego is renounced godis yours. In fact it has always been yours, but because of the ego you were not able to recognise the reality of it.

Peace is something on the circumference and silence is something at the centre. A man can be very peaceful but may not be silent. And vice versa: a man may be silent but may not be peaceful. But the person who is peaceful and is not silent is not a total personality, he is only half-grown. He has a beautiful circumference but the centre is in turmoil. And the person who is silent at the centre but not peaceful on the periphery is also half, he is not whole. He has a beautiful interior but the outer expression of his being does not correspond with it.

A sannyasin has to be whole, because to be whole is to be holy. He has to be peaceful on the circumference and silent at the centre. When silence and poace both meet, great bliss arises, and in that meeting you become one, integrated, bridged, all split disappears. That disappearance of divisions, splits,

fragments, that becoming one, one piece, is the greatest achievement in life, because everything significant can happen only after it.

George Gurdjieff used to call it crystallization; that's exactly the right word. When your centre and your circumference become crystallized, when they function as one unity in deep harmony and accord, your life has joy, grace, beauty. And these are the qualities which are needed before one can attempt to know god.

Everyone is a manifestation of god. In the tree god has become the tree, in the rock god has become the rock. All that is, is god. This has to be remembered. me mind does not want to remember it becauseto remember it means that the mind cannot play its games any more. Then with whom to fight? Of whom to be jealous? With whom to be angry? With whom to be inimical? If all is god, if all forms are god's, then the mind simply has to disappear; it can't function, it can't go on in the old way. Hence the mind tries to create a fog around you so that you can't see that which is.

We have to dispel the fog and to go on remembering as deeply as possible that all is divine. In the beginning one tends to forget again and again. But slowly slowly the remembrance becomes deeper, and one day there is no need to remember: it i9 simply there, you know it. That day is a day of great celebration. One is born anew.

So this is going to be the key for you to work upon, this is your work: remember that all forms are god's forms.

Premdeva means god is love or, love is god.

The second is far better than the first. When we say god is love it is possible that he may be many more things too. But when we say love is god, then god is only love, there is nothing else. Then there is only one quality which becomes supreme. Then love is not one of the attributes of god but his very soul.

And that's my message: love is the very soul of god. If you can understand love you will be able to understand god; if you can live love you will be able to live god.

Being a sannyasin means taking a jump into the world of love, a quantum leap from the world of mundane things: money, power, prestige. Jumpirg into the world of love means a tremendous change, a radical change, because love has no concern with the mundane things, with ordinary things, with trivia. Love is certainly concerned with the highest values of life: with poetry, with beauty, with music, with painting, with life, with death. Love's concerns are of the ultimate. It is love that opens the door for the ultimate. And if one allows oneself to be possessed by love then nothing else is needed. Love does the work for you: it consumes all that is meaningless in you. It is a fire that purifies, and out of it comes pure gold.

Scriptures in Silence and Sermons in Stones

Chapter #30
Chapter title: None

19 December 1979 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

(A Malaysian couple with two children, all take sannyas.)

Dhyan Yogi: Dhyan means meditation; yogi means on the path of -- on the path of meditation.

Meditation is a very simple process. It is getting unidentified with the mind; seeing the mind as separate from yourself, watching it, witnessing it, and remembering, "I am not it." Slowly slowly the remembrance becomes stronger, the distance becomes bigger, and one day you know absolutely, categorically that mind is a mechanism with which you had become identified -- and that is our metaphysical sleep.

To become awakened means to know, "I am not the mind, I am the master." Then one can use the mind but one is not used by the mind any more.

(To a child)

Prem means love, and love is the most meaningful thing, in existence; nothing is more significant than love. Now you have a name worth having!

Dhyan Yogini. It means exactly the same as Dhyan Yogi; it is the feminine form. Yogi is masculine, yogini is feminine. The meaning is exactly the same: on the path of meditation. Help each other to be on the path of meditation. In fact love cannot give more, you cannot expect more than that. If love can help in meditation then it has contributed the greatest treasure possible.

Ordinarily lovers contribute by disturbing each other, disturbing each other's peace, disturbing each other's consciousness. They manipulate, they possess, they try to dominate, and that's how love loses all glory and becomes ugly.

Love can be beautiful only when lovers help each other to be meditative,

when they help each other to go towards god. That's exactly the function of love. Help each other to be more peaceful, to be more silent, and be alert not to disturb, be alert not to create misery for the other, because it will rebound on you. Whatsoever you give to the lover will come back to you manifold.

Anando. Anando means bliss. Help him from the very beginning to be blissful, create the situation where he can be more cheerful. And don't do what ordinary parents do to children; they make them sad, they make them serious. Their whole effort is to make them obedient. They enforce rules, regulations, and because freedom is destroyed, blissfulness disappears. Bliss can exist only in the atmosphere of freedom. Help the children to be free. Don't be worried about obedience, more important is their awareness. Help them to become responsible, help them to become individuals. That's all that can be done. And if parents can do that they have fulfilled their duty.

Bliss is the essential core of all prayer. If you can be blissful you are in prayer, wherever you ares in the temple or in the marketplace, cleaning your floor or reading the Bible or the Koran, reciting the Vedas or just listening to music, or to the wind passing through the pine trees or to the sound of running water. Everything becomes prayer if you are blissful.

And without your being blissful all is futile. You can know all the scriptures, you can repeat them, you can repeat the official prayer prescribed by your particular church, every day, regularly, for the whole of your life; nothing is going to be gained out of it. It is a sheer wastage of time, energy, and it is a hopeless effort because in the end you will feel very frustrated; all those prayers have simply disappeared into the desert, because the basic thing was missing, the spirit was missing.

My insistence is on the spirit and not on the clothing. What words you use doesn't matter: Hebrew, Sanskrit, Sanskrit Greek, Mohammedan, Christian, Jewish, it doesn't matter. You may not use words at all, because you are closest to god when you are utterly silent, when there is nothing to say. Ordinarily it is thought that prayer is something you say to god -- something has to be said. In fact just the opposite is the case: it is when you listen to god. And one can listen only in silence.

Be blissful, be silent, and let that be your prayer. When it is non-sectarian, then it is not concerned with any tradition. When it is purified of all garbage that gathers naturally in every tradition. When it is free of priests and their politics. Then it is simply your individual expression, and then it has intimacy, immediacy. And god has to be addressed directly, not through a mediator.

We are not the body. We live in the body but we are separate from it. The body is only the house, we reside in it. Every care has to be taken of the body -- it has to be loved, respected -- but one has not to forget the truth, that we are not it. As this insight deepens you lose all fear of death, because only the body will be dying. You will only be changing the house, you will be moving into a new body.

Our journey is eternal. We have been in many bodies and we will be in

many bodies. But we are taught, brought up in such a way that we become identified with the body. That identification creates great misery, fear. And the fear cannot be avoided, because death is always there.
The only way to get rid of death is to get rid of the idea 'I am the body.'

The source is within but we go on searching for it outside, in the world; hence there is so much frustration.

We cannot find it there. The roots are within. The branches and the foliage and the flowers are on the outside, and they are beautiful. But their source of nourishment is not there on the outside, it is hidden deep in our being. And unless one understands the roots one remains ignorant, To know oneself is to know he only knowledge worth calling knowledge is self-knowledge.

So turn in, search within. The source is not very far away. We just have to turn in the right direction and immediately it is there in all its beauty and glory. And once you have known the source of your life you know that it is eternal. There is no death, there is no birth, you were there before birth and you will be there after death.

Then life starts having new values because a new perspective opens up. With this new vision of eternity you can't remain concerned with trivia. Your concerns change, you become concerned with the ultimate. And that's what sannyas is all about: the ultimate concern.

Veetrago means going beyond all detachment, all attachment, becoming utterly transcendental to attachment and detachment both, becoming so cool and unconcerned about the ordinary matters of life -- money, power, prestige -- becoming so transcendental that nothing really matters. Whether one has anything or not, it is all the same. whether one is famous or remains anonymous, it is all the same. Whether one has power or no power, there is no difference inside. A deep equanimity arises. In success and in failure one remains the same. That is veetrago -- and that is the path of a sannyasin.

Become more and more unconcerned about ordinary things of life. People become so disturbed about such small things. A one rupee note is missing and they can't sleep for the whole night. And when death comes everything will be left behind. Somebody has said something to you and it hurts. Just words... A man of understanding remains utterly transcendental to all that goes on happening. It is all just a game; whether you win or you lose, it is all the same.

Desire is the root of all misery. Desire is a trick of the mind to keep you occupied with the future so that you go on missing the present. And the present is all that really is; tomorrow never comes. And desire is always for tomorrow, hence the person who remains desiring goes on hoping but his hopes are never fulfilled. In the end only frustration is in his hands. His whole being is full of shattered dreams and nothing else.

The way to live is in the present. Now is the only time -- and desire destroys the now. So this is the choice: desire or now. If you desire then you miss the now. If you drop desiring then suddenly the now opens up all its mysteries before you. Now is another name for god. And now is the door to

eternity, it is not part of time.

Anamo means the nameless one.

God has no name; all his names are arbitrary. We also have no names. We come in the world nameless, then a name has to be given; it has certain utility, it is needed in the world. But it is formal, it is not part of reality. It is labelling reality, categorising it. Certainly it is needed, but it is not true, it is a lie.

So use the name but remember constantly that the nameless one resides in you. That is your truth, the truth of your being. And the whole search is for the nameless one.

The moment you dive deep within your soul your name will disappear, your religion will disappear, your country will disappear, your race, your colour, your body, your mind -- all will go on disappearing. Ultimately what remains is a nameless consciousness. That is your true being. And to know it is to be liberated from all misery. That very knowing is a transformation.

God has no attributes. All attributes are his in a sense, and in another sense god has no attributes, no qualities. He is neither good nor bad, neither white nor black, neither this nor that. He transcends all dualities. You can't call him beautiful and you can't call him ugly; all these qualities become irrelevant. He is neither man nor woman, neither young nor old, neither close nor distant. All our words become meaningless, our words don't describe him. Our words are so small, and god's existence is so vast, it is so huge, so enormous, so unlimited, so unbounded, that it is impossible to condense him to a word, to a quality, to an attribute.

The search for god is the search for the oceanic, the immense, and the only way to find it is to dissolve yourself in it. You can't find him by remaining separate, you can't find him as an observers you nave to become him. Just as the river disappears into the ocean, you have to disappear into the attributeless, nameless existence. Then only will you have the taste of infinity, of eternity, of divinity. And that's what meditation is: a dissolution, a disappearance, getting lost in the whole, losing your identity, your separateness, your ego.

God is perfect as he is, and by god, I don't mean somebody separate from existence. I don't mean a creator separate from creation. By god, I mean the energy, the very creativity of existence; not the creator but the creativity.

God is not a person but a presence. It is better to say godliness rather than god. And the universe is perfect as it is, hence we can relax and enjoy. There is no need to improve upon it. The very idea of improving upon it is an ego project. Nothing needs to be improved, all is as perfect as it can ever be.

Once you have understood this tensions start disappearing; you can relax, you can be in a let-go. And it is not only that god is perfect, that the universe is perfect: you are also perfect as you are. Then great acceptance of yourself, of others arises. That acceptance is the fundamental religious quality. If you condemn yourself you are not religious, if you condemn others you are not religious. If you think in terms of sinners and saints you are far away from relig on. You may be Christian, Hindu, Mohammedan, but you are not

religious at all. The religious person knows no distinction between the sinner and the saint. They are two aspects of the same coin, and both are absolutely needed. They are inseparable. They are like day and night. Without the sinner existence would not be so rich, neither would it be so rich without the saint. If there were only saints and saints on the earth... just conceive of the earth: only saints and saints. It would be tremendously poor. It would lose all joy, it would lose all taste; it would become stale, dull and dead.

Existence is perfect as it is, with all its duality, with all its days and nights, summers and winters, with birth and death.

To see it is one of the greatest moments of life, because after that relaxation is very easy, there is no need to be disturbed, to be worried about anything; things are being taken care of. They are already in perfect hands.

Let this become your basic approach. Buddha calls it tathata, suchness. See the suchness of things, and there is no need to be worried about anything. Accept and rejoice!

Scriptures in Silence and Sermons in Stones

Chapter #31
Chapter title: None

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Love brings freedom. Love that does not bring freedom is not love but something else. It must be hate masquerading as love. And ninety-nine per cent of the time this is the case. People tell each other that they love but all that they want is to dominate the other. Love is only a strategy: they want to possess the other, then want to reduce the other to a thing. They destroy the freedom of the other; hence love which should bring great bliss instead brings great misery. This is not love. One has to learn the difference between true love and false love.

Before you can know the true you have to understand the false as the false. To see the false as the false is the first step towards knowing the true as the true. A few ingredients can be indicated. The most important of all is: love gives freedom. It never possesses the other, it never reduces the other to a thing. It enhances the other's soul. It gives significance and meaning to the other person. It transforms the other person into an end, not a means.

Love in such a way that whomsoever you love you help to be more free. That will do two things: first, it will give you a taste of true love, and second, it will also give you the great joy of sharing freedom, of giving freedom to others. And the more you make others free, you become free; the more you make others slaves, the more you become a slave. Whatsoever you do to others will be done to you. Hence Jesus is right when he says, 'Do unto others what you would like to be done to you.'

Franz means freedom.

Freedom is the most significant phenomenon in existence. Except for man nobody can be free; only man has the potential to be free. Except for man the whole existence is unfree, it is bound by the law of cause and effect.

Everything is determined. That's why science is possible. At one hundred degrees water evaporates, *always*. There is no change in it; it is a determined phenomenon. The water is not free to choose, it cannot decide, it cannot change its course. Only man has the capacity to be unpredictable. But not all men achieve it; with the majority it remains only a potentiality, it never becomes an actuality.

Being initiated into a mystery school simply means that now you are taking the first step towards actualising your potential for freedom. When man becomes really free -- free from the cause-and-effect chain -- he is a Buddha, he is a Christ. Then he lives in freedom.

That is another meaning of franz: living in freedom. But only a Buddha lives in freedom. All other freedoms are just pseudo, political freedom, economic freedom, social freedom -- these are all pseudo freedoms. The real freedom consists only of one thing, and that is spiritual freedom.

It is possible. It is a great gift of god to man. But it is dangerous too, because man can fall. No other animal can fall. Adam and Eve fell from grace. They had the possibility to be free but they chose a wrong course. They could have freely obeyed god or freely disobeyed god; it was up to them. If you freely choose to disobey, that is sin. if you freely decide to obey, to surrender to existence, to be part of it, that is enlightenment.

Constance means perseverance, constancy, devoted spirit -- all these meanings are there.

Love needs all three. It needs perseverance, the greatest perseverance, because it is moving towards great heights. One can lose the track very easily. It is an uphill task. One can be lethargic, lazy, one can go on postponing, for tomorrow, but tomorrow never comes and the peak remains far away, just a dream. The dream can become a reality, but constant effort will be needed; hence the second meaning.

One has to go on and on making efforts. Many times one fails, but if one persists and remains constant in one's efforts, one day the great phenomenon happens: one bursts forth into a flame of love.

And yes, the third meaning is also important: great devotion is needed. Love is not lust, it is basically devotion. Just is a pseudo entity: it gives you a feeling as if you were in love. You are not in love, you are just exploiting the other person. Devotion is totally different, you are surrendered to the other, there is no question of exploitation. You are not using the other as a means, the other is an end unto himself. You are totally surrendered. It is trust, it is devotion, it is prayer.

Let love be your religion, then no other religion is needed, because it is the essence of all the religions, the very innermost core of all the Buddhas, Christs, Krishnas.

Love is the only real way of praising god. If you really want to praise god the only way is to love existence, to love it unconditionally. The more you love, the more mysteries will be revealed to you; the more you love, the more existence becomes lovable, because you become more and more open. And

the more you love, the more you feel the presence of god everywhere. Then whatsoever you do becomes praise: your sitting, your standing, your walking. Even small acts become prayerful. Your whole life becomes deep gratitude. And certainly that gratitude brings contentment, fulfilment, fruition, flowering.

Bliss is born out of infinite light. It is a ray of light entering into the darkness of our soul. We are a dark continent, and when god reaches us as a ray of light, that becomes the moment of metamorphosis; we are transformed from ordinary sleepy human beings into fully awake, divine beings. The moment the light enters we become light ourselves. We belong to the world of light -- although we have chosen to reside in darkness. That is our choice. We have decided to be part of hell while we can be part of heaven.

From this moment you have to start changing your choice, your style of life, your ways of looking at things, so that slowly slowly you become capable of creating more bliss in your being.

The most fundamental need is to be open to the beyond, because light always descends, we are at the receiving end. And the meeting of light with our being is what bliss is all about. Darkness is misery, light is bliss.

Christ is an ultimate state of consciousness, just like Buddha. In the East we call it Buddha, in the West the same consciousness is called Christ.

Christ has nothing to do with Jesus, Buddha has nothing to do with Gautam Siddhartha. Gautam Siddhartha became Buddha; anybody can be a Buddha, you can be a Buddha. Jesus' became Christ; anybody can be a Christ, you can be a Christ. The East has not forgotten this but the West has completely forgotten it. In the East Buddha has not become confined to Gautam Siddhartha. There have been Buddhas before him, there have been Buddhas after him, and there will be Buddhas in the future. It simply indicates the ultimate flowering, the spring of consciousness.

But the West has completely forgotten it. Christians, particularly the Christian church, has been the cause of destroying this possibility. They have been fanatically claiming that there is only one Christ, and that is Jesus Christ, the only begotten son of god. This is a fanatical attitude, political. It is not religious at all.

There have been Christs before: Moses was a Christ, Abraham was a Christ. There have been Christs since: Francis is a Christ, Eckhart is a Christ. But the church goes on denying it, the church says there has been one and only one Christ, and there will never be another. This is the language of a fanatic, of a lunatic. You have to remember it.

Christ has to be freed from the church; the church has become his imprisonment. He made all possible efforts to make people free and people have done just the opposite to him; they have made a prisoner of him.

Carrying Christ in the heart means carrying the ultimate possibility of blossoming. It has nothing to do with Christianity or Hinduism or Mohammedanism. The ultimate possibility of consciousness means: consciousness without content, a pure mirror, so that it can reflect that which

is, so that it can reflect god.

Grace is a by-product of meditation. The more silent you become inside, the more graceful you become on the outside. When you become an absolute pool of silence, an aura of grace arises around you and follows you like your shadow; that is the shadow of your soul. Just as the body makes a shadow, the soul also makes a shadow.

The shadow of the body is visible to everybody, the shadow of the soul is visible only to those who have inner vision. Its beauty is tremendous. Physical beauty is nothing compared to it, physical beauty is almost ugliness compared to the beauty of spiritual grace. And that's the goal of a sannyasin. It has to be attained, it is our right to attain it. To miss it is sheer stupidity.

The most significant spiritual quality is contentment, There are only two possibilities, either you are continuously desiring more and more -- that keeps you in a turmoil, in tension, in anxiety -- or you are utterly contented, not desiring anything. Whatsoever is is more than enough, you are thankful for it. Then all tensions simply disappear. They cannot grow in the climate of contentment. All anxieties wither away. The contented person knows nothing of anguish, agony. He knows peace, he knows silence. And god can be contacted only when you are in absolute silence and peace.

To be in desire means to be away from god; to be without desire means to be close to god. When you are full of desires your back is towards god. With no desires you are facing god, encountering god -- and the greatest bliss is to face god. That's my whole work here, to help you turn towards god. A one-hundred-and-eighty-degree turn is needed.

The first birth is physical. It is nothing special: animals are also born, trees are also born. But for man there is a possibility of a second birth, the spiritual birth. That's what sannyas is all about. When one surrenders to a master one is reborn. That rebirth is real birth. In the East we call it twice-born or well-born.

With this birth life really starts; before it was only a kind of sleep. This is the first step towards awakening. Now much more has to be done. It is an arduous, long journey, but full of great blessings, great benedictions, great joys, ecstasies, adventures, thrills; at each step there are thrills, at each step there are surprises waiting for you. But great effort is needed, perseverance is needed. It is like digging a well: you will have to remove much earth, rocks, and only then slowly slowly will you reach the sources of water. They are there, but much has to be removed first.

God is within you, but much has become accumulated around your being; that has to be removed, chunk by chunk. It hurts too, it is painful, but whenever a chunk is removed you feel a new weightlessness arising, new wings growing. And when all this garbage is dropped you are born anew.

That is our effort, to help people to be reborn, to be pure beings, to be Buddhas. It is everybody's right, but one has to claim it. It is not just given, you have to prepare yourself, you have to get ready for it. The moment you are ready, the host is ready, the guest arrives.

Scriptures in Silence and Sermons in Stones

Chapter #32
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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Holly has two meanings; one is holy, sacred, spiritual. It is a beautiful word but it has very wrong associations. It has the smell of holier-than-thou, it has some subtle egoistic flavour to it. The word in itself is beautiful; it comes from whole, the total. To be holy means to be whole. That's my whole approach, my messages be whole and you will be holy.

But for centuries the word has been in the wrong hands. The church has destroyed its beauty, the so-called saints have polluted its meaning. It has become poisoned. Even beautiful words in wrong hands become ugly, and ugly words in right hands become beautiful. It all depends on who is using them.

The second meaning is far more beautiful. The second meaning is English; the first is Anglo-Saxon. The English meaning is... it is a name of an evergreen tree. I like that more.

Love is an evergreen tree, always young and always fresh; it never grows old. Time does not affect it, time leaves no traces on it. Love is non-temporal, it is beyond time. The moment you enter love you enter eternity, and god is an ever-green tree.

Remember both meanings; but the first has become contaminated, the second is still pure. Love has both qualities: love makes you whole and makes you holy, and love takes you beyond time; hence it is evergreen. It is never old, it never dies, it knows no death.

The people who are afraid of death are people who have not known love. Lovers are never afraid of death. They have known something beyond death. Once you have known something beyond death, who cares about death? You know that you will be. The body will be gone, the mind will be gone, but not

you; you are transcendental. Even through the fire of death your evergreenness is not going to be destroyed, it is going to abide.

Love is always protected by god. Only those who are not in love are unprotected; those who are not in love are always in insecurity. The moment you enter love, you enter absolute security, safety, because love is another name of god and god is protection. That is one of the greatest insights of the mystics.

The ordinary man lives in fear, anxiety. He tries to protect himself, hence he becomes very tense. The problems are too big and his hands are too small. The moment he loves existence, the moment he surrenders to existence. That's what love is: a deep, total surrender to that which is, a deep let-go. In that very moment all anxiety disappears, fear disappears, tensions wither away. Then you are part of the cosmos, and immediately the feeling arises: I am protected, god is always surrounding me. Now there is no death.

Once god is known, tasted, death disappears. Death exists only for those who have not known love. Those who have known love are beyond death.

Love is divine, lust is animal. And between lust and love there is something, a mixture of both, which is human.

Human love is neither love nor lust, it is both: hence it has all the darkness of lust and all the brightness of love. It has all the jealousies, possessivenesses, anger, hatred, of lust, and it has all the poetry, all the beauty, all the joy of love. Man is torn apart between these two -- the body and the soul, the animal and god.

If one does not work upon oneself deliberately, consciously, one is easily pulled downwards, because we have a long long past of lust. Love is only in poetry, lust is in every cell of our body. Lust is our past, love is our future; and the past is *very* big, it has tremendous weight -- it can pull you very easily. The past is habit, memory, experience -- that's all we have known. One has to be very alert to go beyond lust. And one has to be constantly aware of jealousy, of possessiveness, of domination, because those are the strategies of lust. If you drop jealousy, possessiveness, ego trips, then slowly slowly lust disappears and love arises.

Love is a pure flame without any smoke. It is prayer, it is divine, and it makes you divine.

In ancient times the wolf represented loyalty and courage -- and these are two qualities which are always found together, Without courage you cannot be loyal and without being loyal you cannot grow in courage. Both qualities are needed for bliss to happen, one needs to be courageous enough to go into the unknown, and loyal enough, trusting enough in existence, in god, not thinking of oneself as a stranger, an outsider, but trusting that "I am part of the whole and the whole is always with me." Only then, with such trust and courage, can one open up to bliss. And bliss is such a tremendous phenomenon that it is not possible with a cowardly heart, it is not possible with a cowardly heart, it is not possible with a deceiving mind.

Bliss means the ocean descending into the dewdrop. One has to be really open to take in the whole sky. And it is a death because the dewdrop will disappear; courage and trust are needed because you can't know what is going to happen after this death. Much trust is needed so that you can visualize a resurrection, so that death will only take away the non-essential from you, so that surrender will be the surrender of the non-essential and the essential will evolve, will grow. All the hindrances in its path will be removed by surrender.

Bliss is possible, but let those two qualities be there -- not in a calculative way: innocently, be courageous and trusting.

Be a friend to existence, to all that is, and you will be blissful. Bliss is the reward for being friendly to all.

We are brought up in such a way that all possibilities of friendliness are destroyed. On the contrary, we are taught to be enemies of each other; our whole education depends on competition, and competition is enmity, competition is jealousy, competition is envy.

Yes, formally we show great friendship, courtesy, culture, but that is all formal. Deep down we are all enemies of each other, ready to kill each other if needed, trying to use each other as a means, reducing everybody to just a stepping stone for your ego trip.

Our society destroys friendship, it creates a very ugly world, There is a constant underground war going on, a cold war: it does not always surface but it remains there. It has to be changed, then only does a person become religious.

Really be a friend. There is no need to compete, no need to be jealous, no need to be envious. God has given you enough, more than you will ever need. Be thankful for that! And open your heart to friendship. Become a host to the whole existence -- to the trees, to the birds, to the rocks. Create an atmosphere around you, a climate of friendship, and bliss is yours. Then nobody can prevent it from happening.

Peace is always victorious, it knows no defeat. But to be peaceful is very difficult, arduous, it needs a total transformation of your interiority.

War is easy, fight is easy, violence is easy. Nature has given us all those qualities already, we are born with them. But peace is something which has to be created. Out of violence peace has to be created. That's the whole work of spiritual transformation, of alchemy: from poison, nectar has to be created.

In the beginning it looks almost impossible -- how can nectar come out of poison? But in the right hands, in the hands of a physician poison becomes nectar. And in the hands of a stupid person even nectar may prove to be poisonous, It all depends on how you use your energies, on how you use your natural endowments. If you use them in their crude form they are ugly. They are like raw diamonds direct from the mine, only a jeweller may be able to see something of beauty in them, otherwise they are just ordinary stones. Before everybody can recognize the beauty, they have to be polished, cut.

The greatest diamond in the world is the kohinoor. It was found in a mine in India, in the mines of Golconda. It remained with a poor man for three

years. His children were playing with it, thinking it was just an ordinary, good-looking colourful stone. And the man remained poor. Nobody was aware... It was a visitor who told the man, "This is the rarest diamond I have ever seen in my life -- what are you doing with it? Your children are playing with it!"

Now it is in the crown of the British Queen, although its size and weight are no more the same: it is one-third of the original. Two-thirds have been cut away; the more it has been cut, the more valuable it has become. The weight is less, the value is more.

And that's exactly the case with human beings: we are raw diamonds, great polishing is needed. And we have to learn the art of how to change the ugly into the beautiful.

That's what sannyas is all about: it is learning a very subtle skill, a craft, an art, the most precious art. Nothing can be more valuable than this, because you will be transforming your own energies. Slowly slowly, through meditations, through prayer, through silence, through love, through song, through music, through dance, you will be changing your inner qualities. One day the very poison of violence becomes peace. And peace is victorious, and peace is divine, God has entered you. Peace means that god has entered you, peace means that god has chosen you as his vehicle -- and that is victory.
To be chosen by god as a vehicle. Nothing can be more important than that.

God is always new. You cannot say that god was, the past tense is irrelevant. You cannot say that god will be, the future tense is irrelevant. You can only say that god is. Only the present tense is relevant because god is in the present, always. Now is his quality; here is his space. The moment you also become now-here, you start experiencing the newness of the whole existence. It is continuously bathed in newness. Except for man's mind nothing ever gets old; only man's mind accumulates memory and becomes old. It is through memory that aging happens.

A meditator comes to know how to put the mind aside, The moment he can see himself separate from the mind he is no longer old, no longer of the past, he is no longer memory. And then great freshness explodes. The joy and the thrill and the bliss of it is indescribable.

There are two kinds of sounds: one is that which is created by the clash of two things.... That's how we produce sound on musical instruments, that's how we speak; it is a clash. There is another sound which is heard in deep silence, at the innermost core of your being. You don't produce it, you simply hear it; you discover it. It has always been there. That is called the soundless sound. That is the sound of one hand clapping -- that is nadamo.

And this is going to be your work: you have to hear that which cannot be heard, you have to see that which cannot be seen, you have to grasp the ungraspable, to conceive the inconceivable, to know the unknowable. That's the enquiry, the fundamental enquiry of a seeker. That enquiry makes you a sannyasin.

Shunyo means nothingness, emptiness, void. It is Buddha's word for your innermost core.

At the very core of our being there is nothing, just a pure emptiness. Because of this emptiness we are afraid to go in. Buddhas go on saying to people, "Go in." People hear them but nobody follows, people worship them but nobody follows.

People say, "You must be right but our time has not come yet." The fundamental reason is that people are afraid of going in. Somehow unconsciously they feel that the experience is going to be too much, it may prove unbearable. And they are right: the experience is tremendous, it is unbearable. It kills you as you are and gives you a birth. A new being arrives, the old completely disappears. For the old it is really drastic, it is death. But the old is not worth keeping. It is ugly and it is the source of all kinds of miseries and nightmares. It is good that it dies. On its death a new being arises. But before the new can arrive, the old has to go. For the new to be, the old has to cease.

Sannyas is a death and a resurrection.

Sanatano means the eternal one; one who has always been, is and will be, one who is unchanging.

Changes happen but nothing affects you. Things come and go, you remain the same... like the sky, clouds come and go; days come and nights come; in the day it is sunny and there is light, and in the night it is dark and there are so many stars; and sometimes it is cloudy and sometimes there is not a single cloud. But the sky remains the same, unaffected, untouched.

That's exactly the quality of god, like the sky. And that is the quality of your inner being too -- because we participate in god, our consciousness is part of him. We are not separate from him, we are absolutely one with him.

Meditation is a discovery of this eternal element in your being. Once you have known this eternal element in your being you know that it is everywhere, in everything. That day becomes a day of great blessings. After that there is no misery, no pain, no agony, no nightmare, you are awakened.

To know the eternal is to be awakened. To know the eternal is to be enlightened. To know the eternal is to be a Buddha, is to be a Christ.

Scriptures in Silence and Sermons in Stones

Chapter #33
Chapter title: None

22 December 1979 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Man is born as a seed. The fragrance is there, but hidden, unmanifest. The seed has to grow, the seed has to become a tree, the seed has to wait for the spring. And then suddenly one day, the fragrance is released, it becomes manifest.

To be a disciple means that you are falling as a seed into the soil of the master, you are dissolving yourself in the soil. To be a disciple requires such trust that one is ready to die. The seed has to die before it can start growing into a tree. So the first need is trust.

The second need is to continuously grow in every possible way. People remain stuck, they go only so far and they think that this is the end, there is no more to life. In fact there is no ends life is an eternal pilgrimage. The deeper you go into it, more and more mysteries will be encountered. The more you know, the more you will be wonderstruck; much more has to be known. It is a non-ending process.

So the second thing to remember is: go on growing. Grow in love, grow in bliss, grow in meditation. Grow in all possible ways -- in sensitivity, in awareness, in creativity.

And the third thing is to wait. Impatience is a hindrance. Make every effort to grow but wait for the right time, because nothing happens before the right time and one never knows when the right time comes. Wait for the spring, because flowers cannot be forced to come out of the trees; they come when they come. We have to learn patience.

If these three thing are fulfilled, the day when your fragrance will be released is not far away.

Let this sink deep into the heart, this is very fundamental to sannyas: once

we start feeling that god cares for us, anxieties disappear, anguish dies of its own accord. The deeper we feel god's love, the more and more open we become. It is fear that makes us closed and it is love that makes us open. God's love means that the whole existence loves you: the sun, the moon, the stars, the trees, the people. From all directions love is being showered upon you.

Start seeing it, feeling it. When the sunrays fall on your face, remember it. When the lake reflects your face, remember it. When the fragrance of the flowers reaches you, remember it. Remember it as many times as possible in as many situations as possible so that slowly slowly it becomes a constant phenomenon, an undercurrent. It will give you roots in god. It will make you rooted, centred, and it will help you to dissolve the mind with all its problems, easily, with no effort.

Entering onto the path is a divine decision. It is not yours, it is god's.

There is an ancient saying: Before a man decides to seek god, god has already decided to seek him. Without his decision, our decisions are impotent. It is only when he decides, that our decisions have power, power enough to become fulfilled. When we decide it is always wavering, it is always divided. Our decision is at the most a majority decision, a parliamentary decision. But that which is in the minority may become the majority tomorrow, and that which is in the majority today may not be in the majority tomorrow. So our decisions are not reliable, they are not total.

But when god decides, in our innermost core the decision is total, the commitment is total, the involvement is irrevocable; you cannot go back. The decision is bigger than you. It possesses you, you become overwhelmed by it. And then only is true discipleship born. Without god deciding for us, our decisions are not of much value.

Remember it, that this is god's decision on your behalf, that you are simply a medium, a vehicle for his decision to be fulfilled in life. Then things will start happening with such intensity, depth, and speed, that one remains constantly in surprise at what is happening and why it is happening -- because we don't feel ourselves worthy enough and yet is happening.

Blissful effort is needed for growth. Ordinary effort won't do, it has to be blissful. The moment your effort is blissful it is almost effortless. It is effortless effort when it is blissful; when it is not blissful it is a strain. And one can enter into the world of god only in a deep, restful mood. Hence a paradox has to be fulfilled by the seeker: he has to make efforts, certainly, he has to be industrious -- there is no question about it -- but his effort has to be a very special kind of effort. It has to be effortless, there should be no strain in it, there should be no tension in it. It should be more like play than like work.

One should enjoy it, one should not do it like a duty. One should make it a joy unto itself, as if one is not concerned about the result at all. The result comes -- it comes whenever we are ripe -- so there is no need to think about it. It comes of its own accord. Existence is very fair and very just; it gives you that which you deserve. There is not even a single moment's delay. If you don't deserve it, of course, it doesn't happen. You can go on making as much

effort as you can: it won't happen.

And right effort is effort which is not an effort, but joy, play, love, bliss. Then miracles start happening. We are entitled to miracles but we never fulfill the basic condition. This is the basic condition. Then miracles are as ordinary as everything else.

Sannyas is a summons: it is god calling you... And it is good that you have heard it!

People are very deaf and very blind; although they appear to have ears and eyes they don't listen, they don't hear. And god goes on calling. To hear him means a radical change in life; then you can't live the old way. Then all priorities changes that which was important before becomes very unimportant, and that which was never important before becomes very important, that which was life before is no longer life, And that which was not even in your dreams becomes your very existence.

Sannyas is a call of god. And everybody is being called! The Sufis say that if one hundred people are called, only ten hear; ninety never hear. And out of the ten only one acts, responds; nine never respond. That's why there are so few people whose existence can become a proof for god, so few people who are full of the light and the perfume of the beyond.

I want all of my sannyasins to be proofs of god -- not arguments for god but existential proofs for god.

All beauty is basically rooted in truth. Without truth, beauty is false. Unless it is part of truth it is only a dream, a fantasy, a projection.

The poet lives in dreams. His vision of beauty is not that of truth. He creates his beauty, he is inventive. The seer does not create truth. Truth cannot be created, you can only discover it -- it is already there. But the moment you discover truth great beauty explodes both within and without. The experience of truth makes you beautiful and it also transforms the whole experience into great splendour.

That is the difference between the poet and the seer: the poet dreams of beauty, the seer sees it. The poet remains far, far away; he talks about beauty but it is only *about* beauty. The seer talks beauty; it is not about beauty. He talks the truth. And truth is necessarily beautiful and it is necessarily good.

Meditation is a way to discover the truth. Then beauty is discovered automatically. It follows truth like a shadow.

Existence can be lived in two ways: as prose or as poetry. These are the two possible approaches. You can live it as logic; then it is prose; or you can live it as love, then it is poetry. You can live it as mathematics, then it is prose; you can live it as magic, then it is poetry. And only if one lives life as poetry can one discover god.

On the way of mathematics, logic, calculation, there is no god; and without god there is no meaning, no significance. Life becomes a burden. One lives because one has to live, one lives because it doesn't feel right to commit suicide. One lives because one cannot gather courage to commit suicide.

One drags, one does not really live. One slowly dies, because without poetry you can't have any thrill in your heart, you can't have any adventures. All is mundane, nothing is sacred. Temples disappear from your life... there are only shopping centres. Calculation is left, a bank balance is left, power and prestige, but something in the deepest core of your being remains unfulfilled, empty, life a wound which goes on becoming bigger and bigger every day. One wants to drown it in occupation, in constant worrying, in alcohol, in sex. One wants to drown the very memory of something missing. But you cannot drown it. It goes on knocking on your doors, it goes on haunting you. It is something so essential that it has to be fulfilled.

Carl Gustav Jung used to say, "In my whole life's practice I have observed that the patients who came to me after their fortieth year were not really in any need of psychological treatment. They needed some sort of religion, they needed some sort of meaning in their life." But psychology cannot provide meaning. It can provide a certain adjustment to the society, but the society itself is neurotic, so to be adjusted to it is to be neurotic -- normally neurotic. Psychology can help you to accept the drudgery of life, the routine, the dullness, but it cannot help you to transform it.

And Jung is right: his insight is right. In Eastern scriptures, forty-two is exactly the year when the need for religion arises. Just as at the age of fourteen the need for sex arises, at the age of forty-two the need for religion arises. And if it is not fulfilled one feels uprooted. It can only be fulfilled by religion... but religion is poetry, it is music, it is song, it is dance.

There is no need to argue for it. You don't argue for music: either you like it or you don't like it. Nobody can prove the beauty of music to anybody else. Either you like a rose flower or you don't like it; either it appears beautiful to you or it doesn't appear beautiful to you. And it is there that the matter ends. If it does not appear beautiful to you a rose flower loses nothing, but you are losing some great opportunity to be in communion with nature, with god.

So let poetry be your path -- and in poetry everything is included: music, dance, song, love. All that is illogical is included. All that is crazy is included and all that is sane is excluded. I teach people how to be blissfully mad!

Ordinarily man is a slave, a slave of his own unconscious instincts, a slave of his own biology, a slave of his own mind: it is a multi-dimensional slavery. The whole slavery has to be destroyed from the very roots, only then will your consciousness arise in all its beauty and glory, in all its light and fragrance. And the way discovered by all the awakened ones is meditation.

Be watchful, because by being watchful the territory of he unconscious is reduced every day. The more conscious you become, the less territory of your being is unconscious. One day, when you are one hundred per cent conscious, the unconscious disappears. And with that disappearance the slavery disappears, the biological, the physiological, the psychological -- all kinds of slavery exist in the unconscious. So by cutting the unconscious we cut the very root. And the key to self-mastery is meditation.

Scriptures in Silence and Sermons in Stones

Chapter #34
Chapter title: None

23 December 1979 pm in Chuang Tzu Auditorium

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ShortTitle: SCRIPT34
Audio: No
Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Grace can only be blissful. It cannot be sad, it cannot even be serious, it can only be cheerful, laughing. And bliss cannot be other than graceful; it can't be ugly. It has tremendous beauty to it, it is the very spirit of beauty; they are both two sides of one coin. And a sannyasin has to be blissful and graceful.

Bliss is an inner phenomenon, grace is its outer expression. Bliss is the flower, grace is the perfume.

Ordinarily people think about bliss as a peak, never as a valley, but bliss has both sides. No peak can exist without a valley, no valley can exist without a peak; they are one phenomenon, inseparable. One has to learn to be blissful in both ways. When you are on the sunlit peak it is easy to be blissful. The very altitude, the silence, the sun, the open sky, the freedom of that openness helps; and makes you blissful. You are far away from the world and its problems and anxieties. But you cannot live on the peak; one has to come back to the valley.

The peak can only be a holiday. One cannot exist there longer than that; hence one has to learn how to be blissful in the valley, in the turmoil of the world, in the darkness, in the dismal world of the valley, in the struggle, competition, in all that the valley contains. One has to learn to be silent, blissful, even when the situation is just not right for it, when in fact the situation is just against it.

Unless you can be blissful in a situation which ordinarily will create misery, you are not a blissful person yet. Unless one can be in heaven even in hell, one has not arrived home; then much has still to be done.

There is an ancient parable. An enlightened master is asked at the gate of heaven, "Where would you like to go?" He immediately says "To hell." The

gatekeeper is puzzled, confused. He says "You are the first person in millions of years who has asked to go to hell. Are you crazy or something? Why do you want to go to hell?"

The master said, "Because I know that I can be in heaven anywhere; heaven is in my heart. So leave heaven for those who cannot be in heaven in hell; leave it for the weaker ones. I am strong enough. I have lived in the world, but I have not lived there, I was always in heaven. So send me anywhere and I will be in heaven. Wherever I am, there is heaven."

That is a true achievement, real, authentic; otherwise you can live cheerfully, blissfully only when the situation permits, allows, helps, nourishes you.

So live in the world, in the valley, with a song in your heart. I don't want my sannyasins to escape to the Himalayan peaks. Live in the valleys of the world and yet remain unaffected, untouched, uncontaminated by all that exists there. It is possible, and it is the greatest miracle when it happens, and the greatest joy, because then you have transcended all outer situations. And transcendence is the ultimate goal of sannyas.

Love is another name for life, another name for existence, another name for god. Don't condemn it, even if it exists on the lowest rung, because through condemnation you will not be able to transform it. Accept it as it is. Try to understand it. In that very understanding love starts changing: it starts going higher than lust. The more understanding grows, the higher love starts soaring. Love moves higher on the wings of understanding, on the wings of awareness, meditation.

Love plus meditation is equal to sannyas. Just make your love more and more meditative, wherever it is, and meditation will take it upwards. Meditation alone is without energy; love alone is without consciousness. They both need a co-operation, a deep co-operation.

There is an ancient parable. Two beggars lived in a forest. One had no legs and the other had no eyes. Once it happened that a great fire broke out. Both would have died if they had tried to get out separately, because the man without the legs could not move. He could see, but just seeing was of no use. He could see from where to escape but he could not escape. And the man without eyes was able to escape but was not able to see. They joined together. The blind man took the other beggar on his shoulders. Joined together they had both eyes and legs.

That's exactly the situation of man: without love you don't have energy to move, without meditation you don't have any vision, any insight. Love plus meditation and you have both: you have energy to soar and you know where, how, when.

Our bodies die but we are neither born nor can we die: we are eternal. To know this is to be free from all fear. It has not to be a belief. Millions of people believe that they are immortal, but they believe out of fear. They are afraid of death. They want to be immortal, hence they believe in it. But they don't know, and deep down there is always doubt persisting. And at the

moment of death their belief won't help them; the doubt will explode. They will die in doubt, and to die in doubt is to miss the whole point. It is not a question of belief, it has to be known.

Meditation is the way to know it. It opens the doors of eternity, of timelessness. In the beginning just moments happen when time disappears; then more and more, then more and more. One day suddenly you are surprised: hours have passed but it is as if the inner clock has stopped, there is no time movement in you. When you see it happening, that you can transcend time, you have transcended death. It is time that brings death, it is time that brings birth.

In Sanskrit we have one word for both time and death. We call both time and death kal -- the same word for both. A great insight is there: to go beyond time is to go beyond death. And meditation slowly slowly leads you beyond time.

Let it become your experience. I am not here to help people believe. There are enough believers in the world: Christians, Hindus, Mohammedans. I want people who know, because those will be the harbingers of a new humanity -- the people who know. They don't believe, they *know* god.

Bliss is a phenomenon which cannot be hidden. It is fire, it is flame. You cannot hide it; it shines forth -- it is impossible to hide it.

There are secret traditions which say "Hide it.' Sufism particularly tries hard to hide it. It is for a particular reason: because in Mohammedan countries if your bliss is known you will be in danger. They have killed many people for the simple reason that they were so joyous that in their utter joy, in their divine madness; they started saying things which go against the dead scriptures, which go against tradition, which go against conformity.

For example, Al-Hillaj declared Ana'l Haq, I am god. He declared it in great joy, he wanted to share it. His master was telling him to keep his mouth shut, not to utter a single word. Hillaj would promise him but moments would come when he would simply shout Ana'l Haq: I am god. And not only would he shout, his whole being would shout, each fibre of his body would shout! He was so full of light.... He was killed, murdered, because miserable people cannot tolerate such a blissful person. It hurts to see somebody so blissful, it creates jealousy. It wounds your ego. p So Sufis have tried to hide it. But it is impossible, it is a luminous phenomenon.

Misery is dark, bliss is bright. Misery is a light unmanifest, a candle unlit; bliss is a candle lit. How can you hide it? -- it is not possible. Of course we have not yet been able to create a society which will love Al-Hillaj, Jesus, Buddha; we have not been able to create a society which will appreciate really blissful people. But even if you lose your life in letting your whole being declare the ultimate truth, the ultimate joy of existence, it is worth it.

Man looks small but he is not. He is like a small seed which can grow into a big tree. And a single seed can fill the whole earth with greenery; a single seed contains so much, it almost contains the infinity. So is man a seed of love... but the seed can become a vast continent. And unless it does one is

never contented. Unless one becomes just love, pure love, with no desire to gain anything out of it but just the joy of sharing, one is not fulfilled. It is only by becoming total love, absolute love, that life comes to its ultimate crescendo, its ultimate peak. In fact that peak is called god, paradise, nirvana.

My whole effort here is to help you grow towards more and more love. No other prayer is needed, no other scripture is needed, no other discipline is needed. Love is more than any scripture, more than any discipline. It brings its own order: it turns your chaos into a cosmos.

Trust in love because love is the very foundation of all transformation. Love is the innermost core of alchemy.

Paritosh means total contentment, absolute contentment -- and that's what brings god into your life.

People live in discontentment -- and to live in discontentment is to live in complaints, grumbling, always asking for more and more. To live in discontent means to live in desire, and desires are unquenchable. One becomes just a long long tragedy, a long series of failures, frustrations, a desert where nothing grows, nothing flowers. Man can live either in desire or in no-desire.

Sannyas means starting, a life of no-desire. Sannyas means Whatsoever is, is more than enough, whatsoever is, one is thankful for it; one does not ask for more. On the contrary, one is really grateful, because so much has already been given. And one is not worthy of it. When you see what has been given to you already, you will be surprised: you don't deserve it. We don't deserve life, we don't deserve love, we don't deserve joy, and so much has been given, unasked.

Feel grateful for it. That is the way of contentment. Contentment is always thankful towards existence and in that thankfulness much more goes on and on coming to you. It is a paradox of life that you desire and nothing happens except frustration; you don't desire and everything happens, you become entitled to all kinds of miracles.

So this is going to be your work on yourself. Remember it: this single word "contentment" contains the whole of religion.

Pragyano means wisdom; not knowledge but knowing, not knowledge but experience, something not based on other authorities but rooted in your own vision.

Knowledge is cheap: you can collect as much as you want. All that you need is a good biocomputer, a good memory... which is not very difficult. Memory can be trained, can be made more skillful. But memory is not going to transform you. It has its use in the world, in day-to-day affairs, in scientific work, but it has no use as far as your subjectivity is concerned.

The inner journey needs to be without any burden of knowledge. One has to go inwards more like a child, innocent. The less you know, the better. If you don't know anything, that's the best. That's what Socrates says: I know only one thing, that I know nothing. That is the turning point, that is the moment when one turns in. That is the moment when one becomes wise. And that is the moment when one starts experiencing life. Otherwise words, theories,

philosophies go on interpreting life for you, they don't allow you direct, immediate contact with life. They are not bridges, they are walls.

Innocence is the bridge and when innocence blooms it is wisdom. Then a man again becomes a child and then the circle is complete, the circle is perfect. We are born as a child and we die as a child. This is the perfection of life. If we die knowledgeable, we miss the point, the circle was incomplete. We will have to be born again to complete it.

Scriptures in Silence and Sermons in Stones

Chapter #35
Chapter title: None

24 December 1979 pm in Chuang Tzu Auditorium

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ShortTitle: SCRIPT35
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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

The so-called religious people have been very inimical towards the lower phenomena of life energies. And being inimical to your own lower self is destructive because you will not find the staircase, the ladder, to go to the higher. And if you are inimical to the lower, the lower becomes inimical to you, and unnecessary conflict, struggle is a wastage of energy.

Befriend the lower. Take all the help that the lower is capable of giving. Use it -- it is a great gift of god -- but remember that one has to go beyond it. Sex has to be transformed into prayer.

This whole process I call sannyas: from sex to superconsciousness. This whole journey I call sannyas.

God is always available for help but we never ask. Jesus says: Knock and the doors shall be opened unto you, ask and it shall be given. But we never ask, we never knock on the doors, and we go on missing immense powers which can be ours just for the asking.

God is always standing close by, just like our shadow, but we go on searching for money, power, prestige, and we never look to the subtle presence of life that surrounds us. We never look within where it burns like a flame, we never look into others' eyes; we avoid it.

There is a subtle contract amongst human beings all over the world to never look into each other's eyes for more than three seconds. It is strange that this is so' all over the world, in all the cultures, to look more than that is thought to be uncivilised, rude, unless you are very intimate, unless you are in love. But even when people are in love they do not look into each other's eyes as windows for the divine; they are looking into each other's eyes just for bodily, sexual energies. Eyes express everything: your body, your physiology,

and your psychology, and also your spirituality. Eyes are windows: you can look through them to the deepest core.

Look into a flower and you will find god. Look deeply anywhere and you will find god. God simply means the depth of things. And whenever you are in contact with the depth of things immense powers become available to you. You are not poor, nobody is; everybody is as rich as one can ever imagine oneself to be, in fact, more than you can ever imagine. The whole kingdom of god is ours just for the asking, why don't people ask? -- the ego prevents them.

The ego says 'Don't ask -- conquer. And you cannot conquer god, you cannot conquer the whole. How can the part conquer the whole? -- it is absurd. We can only surrender to the whole.
But in that very surrender is victory.

Rejoice because god has heard.

In fact you start seeking god only when god has already started seeking you. You move towards god only when god has stirred in the deepest core of your being. We are so unaware that's why we think that it is *our* desire to seek the truth, to know the truth. We are so small that we can't have that great a desire. We are small, our desires are bound to be small. Our egos are tiny and their desires are trivia.

To desire god, to long for god is sannyas. It is going into an unknown territory to search for truth, to search for meaning in life. It is possible only if god has already heard, if god has already called you. And one can succeed only if he is interested, otherwise it is impossible. One cannot succeed alone, god's hand is needed.

This is my observation: people start seeking god only when god starts seeking them, although they think that *they* are seeking. Only finally, at the highest stage of meditation, do they become aware of the phenomenon that their whole idea has been foolish. It was god seeking them, hence they started seeking god. But god is always the one who takes the initiative.

Bliss is never old, it is always young, because bliss is never in the past and never in the future; it is always in the present. Bliss simply means to be in the present, to be totally herenow. Then one's heart starts dancing and singing and great celebration arises in one's being: each cell dancing, each fibre of one's being singing hallelujah!

But because it is always of the present, it is always young: as fresh as dewdrops in the early morning sun, as fresh as a newly opening rose flower. It never grows old and one never grows tired of it, one is never bored by it.

Bertrand Russell says somewhere that he does not want to go to paradise, for the simple reason that he will get bored with bliss, because there will be only bliss and bliss and bliss and nothing else -- no misery, no tension, no anxiety. He will be dead-bored. He does not understand what bliss is; he is simply playing with the word.

Bliss is that with which you can never be bored, because it is never old, it is always new, it is never repetitive. It is so fresh every moment, how can you be bored? Hence all the religions of the world say that the angels go on

singing on their harps, all that they do is sing, for the simple reason that singing represents joy: they rejoice! That state is not somewhere above in the sky, that state is within you. Whenever you are in contact with the present you are in paradise. Now is another name for paradise.

Existence is always new; it is only mind that grows old and becomes rotten. It is only mind that accumulates memories, and because of memories it has a past. Existence has no memories, is accumulates nothing. It always remains a clean slate, a tabula rasa; nothing is written on it. And that's the way for us to be also. That is called the state of no-mind.

Mind is old, no-mind is new. Mind is thought, no-mind is meditation. Meditation simply means effacing all the memories, not getting involved with the past, becoming detached from the past, so much so that you don't think of it as *your* past. One slips out of it like a snake slips out of its old skin.

That is the whole art of sannyas: to slip out of the past and to avoid entering the future. Then you are just herenow. And that absolute newness brings great ecstasy.

Bliss is possible only to those who can trust, who can drop doubt. And remember: trust does not mean believing in a certain dogma, ideology, philosophy; trust means trusting life, existence, not believing in the Bible and the Koran and the Gita but believing in this whole cosmos.

We are part of it, just waves in this great ocean of life. Trusting means that the wave has no doubts about the ocean. It knows that it belongs to the ocean. It is born out of the ocean and soon it will disappear in the ocean again. Both are good: for the moment dancing in the sun, and then, resting in deep peace. Then life is not yours, nor is death yours. Life is not the beginning and death is not the end. You were before you were born, of course not as a wave, but as part of the ocean. And you will be after death, not as a wave, but as part of the ocean. And even when you are as a wave you are nothing but a part of the ocean. To know this is trust. And it is trust that brings bliss. It is trust that becomes a light and dispels all darkness.

Trust is religion, not belief; belief is always in concepts. Trust is not even faith, faith is in persons: one has faith in Jesus, one has faith in Buddha. Trust is the highest thing. It has nothing to do with concepts: Christian, Buddhist, Hindu. It has nothing to do with Christ, Buddha, Krishna. Trust simply means that one is at home with existence, one has no antagonism, one is in tune with existence. And to be in tune with existence is bliss.

Bliss can happen only if we fulfil one condition -- that of being a peaceful heart. And it is not difficult to fulfil. The heart is really peaceful but we are not there; we live in the head, which is never peaceful. And we try the impossible -- to make the head peaceful, which cannot be done in the very nature of things. The head is not meant for that. The head is always bound to remain with thoughts, desires, imagination, memory; the constant traffic of all these things will be there. That's its natural function, nothing is wrong with it. And it is always rush hour, twenty-four hours a day; day in, day out, the crowd of

desires is passing.

If you try to make it silent you will get into more trouble you will become very frustrated. That's what happens to people who don't know what right meditation is. Then they start learning some tricks to hypnotise their heads. And there *are* tricks available: repeat a certain mantra, chant a certain name, constantly repeat certain words. Any words will do; there are no sacred words, all words are the same.

The great English poet Tennyson has reported that in his life he used to repeat his own name, "Tennyson, Tennyson, Tennyson..." and great peace would descend on him. Whenever he is in any anxiety he would repeat the name, his own -- not any mantra given by Maharishi Mahesh Yogi, just his own name, not any funny-sounding Sanskrit mantra -- and that would do the trick!

It is not meditation. Constant repetition of a name simply creates a state of deep sleep in the head: you fall asleep. It is good, nothing is wrong in Good sleep -- but it is not meditation and it is not going to transform you. The real transformation happens when your energy moves from the head to the heart.

The heart is always peaceful. It is like the ocean: on the surface all is turmoil -- waves, great waves arising -- but in the depth there is not a single wave; all is utterly silent. The head is our circumference and the heart is our centre.

My whole effort here is to help you to move towards the heart. Hence so much emphasis on singing, music, dance, love; these are the ways in which you can be persuaded back to the heart. Once you are there, once you have tasted the peace of the heart you will be surprised: the head is left far behind, it is none of your concern. It is as if it no longer belongs to you, it may be somebody else's head. It is so far away, so distant that you don't even hear the noise. The heart is so deep that the head becomes infinitely distant. Those are the moments when you feel for the first time what bliss is; otherwise it is only a word.

Very rarely have people felt the real taste of bliss. People use the word and they think they understand it too. They don't understand, they can't understand; it needs some existential experience to understand, because bliss is synonymous with god. Bliss is the ultimate meaning of life.

To feel that one is a nobody is of tremendous significance, because that cuts the very root of the ego. The ego lives through the idea of superiority. And sometimes the ego stands on its head too, it does a *sirshasan*, a headstand, then it lives through inferiority. But a person, one who knows that he is nobody, is neither superior nor inferior, he is simply not. And in those moments of non-being, bliss descends. Without ego you cannot be miserable. Nobody has succeeded up to now, and I don't think that anybody can ever succeed. Without the ego it is impossible to be miserable, just as with the ego it is impossible to be blissful. When there is no ego only bliss is left.

And the Greek meaning of Paul is also of great significance: rest. When there is no ego there is rest. It is ego that keeps you restless, keeps you occupied: "Do this, do that, be this, be that" -- It goes on giving you new

projects. It never leaves you alone, it goads you. You have to become somebody, you have to be the president of the country or the prime minister, you have to be famous, you have to earn so much money.... And it goes on goading till it either drives you mad or drives you to the point of suicide -- or drives you to a man like me for sannyas!

Dropping it, great rest happens. Then there is no need to try any relaxation method, one is simply relaxed, there is nothing to be tense about. That natural, spontaneous relaxation brings bliss as a flood; one is overwhelmed. And bliss never comes in small measures. When it comes, it comes like a flood; when it comes, it drowns you totally.

Veet means surpassing, going beyond, maxine means the greatest. It is an old title, Maximus; a Latin title of honour: the greatest, or full of honour.

Go beyond it. The very idea is dangerous, it has to be dropped, because the moment you think of yourself as great you start thinking of others as inferior; it is based in comparison. And to compare yourself with anybody is harmful -- for the other and for you too -- because everybody is unique. Nobody is great and nobody is not great, nobody is big and nobody is small. All are unique, incomparably unique.

This is the religious understanding. When one becomes awakened, this is how one looks at people. They are not alike, at the innermost core they are the same, but on the circumference they are unique personalities. A rose is a rose, a lotus is a lotus: neither is the lotus great nor is the rose great. Both have blossomed, both have expressed god in their own ways.

So from this moment drop that whole idea. Our society lives with that idea: we teach children to be great, to be famous, to be somebody big, and we also give them names just to implant this idea in their minds. But this idea can be carried only by stupid people: people like Muhammad Ali -- the Greatest. Only that type of person, with no intelligence at all can carry this idea. If you have intelligence, how can you be a Muhammad Ali would be impossible. If you have intelligence you would be a Buddha. And intelligence says: Don't compare. See that this whole idea disappears from your being.

Look at people with great love, not with comparison. You are neither superior nor are you inferior, they are neither superior, nor are they inferior. Everybody is suffering from either a superiority complex or an inferiority complex. And both complexes are created by a wrong upbringing, by giving the child the idea of ego -- that you have to be somebody special. You have not to be somebody special, you are *already* special, as everybody else is. God never creates anybody ordinary, he creates everybody extraordinary. But remember *everybody* is the greatest. Then there is no problem. Then even the grass leaf is as great as the greatest star.

That understanding will become a great insight into the truth of life, of being, of existence, and will be of tremendous help. It will cleanse the heart of all the rubbish that ego collects. And once that rubbish is gone, you are ready to become a host to the ultimate guest -- god!

The greatest worship is to be creative. God is creativity. When we are

creative we participate in god's being, when we are creative we are closest to god. When we are totally immersed in creativity we are no more there, only god is. When god pulsates through us then we become simply mediums, vehicles, passages. Then we are like a bamboo flute, hollow; and he sings his song. It is *his* song and we are grateful that he has chosen us to be his vehicles.

Remember it: the greatest meditation, the greatest prayer, the greatest worship in life is to be creative. Be more and more creative. Creation for creation's sake -- that should be the motto of all the sannyasins.

Archano means prayer, worship -- prayer not as a ritual, but prayer as the spontaneous pouring out of your heart in gratitude.

People go to the church or to the temple to pray; they repeat certain phrases which have been taught to them, but it is not of their heart. Those phrases are only on their lips, it is lip-service. They are like gramophone records, repeating whatsoever the society has conditioned them for. That is not true prayer.

True prayer is spontaneous, sudden, informal. Sitting in the garden, suddenly a deep desire arises to bow down to the earth, for no reason at all. Don't resist it, don't think that people will think that it is insane, foolish, berserk. Let them think whatever they want to think about it; that is their problem. Bow down to the earth. Or suddenly a desire arises to have a little dialogue with the tree or the rose bush. Don't be disturbed about what others will think. Say hello to the rose, talk to the rose or to the stars.

This is true prayer, because God is everywhere: in the stars, in the rose, in the earth. And God comes in sudden moments. He may decide not to come to the church every Sunday. I think every Sunday he will avoid it, it is so crowded. He can go on other days when it is really beautiful because it is quiet and silent and there is nobody there.

Learn how to be prayerful without any ritual: Christian, Hindu, Mohammedan. Let your prayer grow out of you. It has to be yours, authentically yours. Say things that you want to say to God or don't say anything if you want to just be in silent communion. There is no need to speak; it is not necessary that something be said. It is far better to listen to him, to what he has to say to you.

Virago means absolute non-attachment, absolute non-possessiveness, absolute non-identification.

Don't be identified with the body, don't be identified with your mind, your country, your race, your religion. Simply don't be identified with anything. Don't say "I am this" or "I am that." Remember, neither this nor that. That is one of the secret teachings of the mystics: *neti-neti*, neither this nor that. Avoid this, avoid that too. And if you can avoid both polarities -- neither day nor night, neither life nor death, neither body nor mind -- slowly slowly a third energy arises in you, a third force arises in you. That is consciousness. That's your reality. That is freedom: freedom from fear, freedom from anxiety, freedom from misery, freedom from the whole world, freedom from the wheel of life and death. Then you are simply a witness, watching, neither getting

identified with this nor with that, just a spectator, a mirror reflecting but not getting caught by any reflection.

Scriptures in Silence and Sermons in Stones

Chapter #36
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True bliss always brings peace. If it does not bring peace then something was false in it, then it was pseudo; then it was not bliss. It may have been pleasure, it may have been happiness, it may even have been joy, but it was not bliss, because pleasure, happiness, joy -- they never bring peace; on the contrary, they disturb. They are states of excitement. When you feel pleasure you are really excited, you are feverish. It is passion. You are not calm and quiet and cool, you are hot. Hence pleasure tires. Sooner or later one gets fed up with it.

Real bliss is judged only by the flower of peace. It brings peace, it deepens peace, it takes all fever away. It makes you utterly at home in existence, so utterly at home that you almost disappear, you don't exist... because the very idea of I is a disturbance. It is not a peaceful state. When the lake is totally peaceful there are no waves, no thoughts, no desires; one is suddenly in harmony with tao, with *dhamma*, with the universal law of existence.

So remember it: attain to a peace which brings bliss, attain to a bliss which brings peace. If one of them is missing then the other is pseudo; only together are they true. That's the criterion.

Love brings peace naturally, spontaneously, without any effort. Hate brings war naturally, automatically, without any effort. We want a peaceful world and we try in many ways to create the climate of peace without recognizing the fundamental, that unless we teach people how to love there is no possibility of peace. More and more love energies have to be released, then only will peace be the outcome. The world has lived in war: in three thousand years we have fought five thousand wars. This is something unbelievable. It is as if men are only meant to fight and kill each other, as if our whole existence

is insane from the very roots. War seems to be the natural thing, peace seems to be unnatural because peace is so rare. War is always going on: sometimes in the name of religion, sometimes in the name of political ideology, sometimes something else. We find excuses and we go on fighting. Any excuse will do -- the real thing is to fight.

We are boiling within. We don't know what to do with our energies, and our societies have been teaching us to be repressive so we go on repressing the energies. Those energies become too much, they want to explode. So either a person goes individually insane or the whole society goes insane. War is a social insanity. And now we have world wars: after each ten years the whole world goes mad for a few years. Then some relaxation, some rest, some possibility of peace for a few years... That peace is also not much of a peace. It is only a tiredness, exhaustion because of the war, and again we start preparing for war. So our peace is nothing but a cold war.

Real peace is possible only if we start working from the very beginning of man's life. No repression should be the rule. Energies have to be transformed into loving energies -- and that can be done very easily, it is not difficult at all.

Man has inexhaustible capacities for love; he has just not been given opportunities. My effort here is to create an opportunity for the sannyasins so that their love energies can start becoming alive. Once your love energies are moving, are dynamic, all that is negative -- hate, anger -- disappears, because it is the same energies in a perverted form.

Love brings peace, and if we want a peaceful world we will have to create a great movement for love. My sannyas is a great movement for love. It has nothing much to do with god, nothing much to do with paradise, because one thing I am absolutely certain of is that love will bring everything;. It will bring peace, it will bring a better human being, a new kind of human being, it will bring a new spirituality, a new kind of religiousness, it will bring a new vision of god. It will bring a new paradise on earth, herenow. And whatsoever we can do herenow, we can do even after death, because it is the same life that continues.

Veet means going beyond. Gunther means courageous in war, brave in war.

There are two types of people in the world, people can be divided into two categories. One is the soldier type, the second is the sannyasin type.

Gunther means the soldier type, the fighter, the warrior: aggressive, violent. Those are qualities in the world of the soldier, but those are disqualifications in the world of the sannyasin. Here we have to learn not to conquer but to surrender, not to fight but to disappear into the whole, because all fight is out of the ego, and the ego has to be dropped. Then only does one become a sannyasin.

Veet Gunther will mean: so beyond all qualities of the soldier. That going beyond is entering into the world of the sannyasin. From now onwards be more receptive, more loving, more feminine less German!

I have heard a story. A German used to work in a factory which made small carriages for children. Again and again his wife asked him to steal a carriage for their child. He said "It is difficult to steal the whole carriage, but I

will bring it part by part."

So every day he would bring another part; by the end of the month he had brought all the parts necessary.

One Sunday he said, "Now I will assemble them." He worked continuously from morning to evening, trying this way and that, fixing things this way and that way. His wife was puzzled. She said, "How long will it take?" The husband said, "I am puzzled too, because all the ways I put it together, it turns out a gun! I have tried all possible trays; it always comes out a gun!"

That has become a characteristic of the German mind: turn it any way and out comes a gun!

To be a sannyasin means that you will have to drop that whole approach. Adolf Hitler and Gautam Buddha are polar opposites. And Buddhahood is not possible through fighting but only through a deep let-go. If you can learn the state of let-go great blessing will start showering on you.

And it is not only a question of one individual becoming a sannyasin; our effort is to create a tidal wave of sannyas all over the world, because that is the only possibility of going beyond war, the only possibility of going beyond nations, races, churches, the only possibility of making this earth a paradise. a Buddha says: This very body the Buddha, this very earth the lotus paradise. That's exactly our motto.

Attachment is the root cause of all misery. Possessiveness is nourishment for the ego.

The way of possessing things is the way of the world. To be a sannyasin means being in the world with the attitude of non-possessiveness. Enjoy everything -- there is no need to possess. You don't possess the sunset, still you enjoy it. You don't possess all the stars, still you enjoy them. There is no need to possess in order to enjoy. In fact the more you possess, the less you enjoy, because you become more and more worried about your possessions, their security, safety. In fact your possessions start possessing you. You become just a servant, you are no more a master.

To be a sannyasin is a declaration that 'From now onwards I am going to be a master, not a servant.' And this is the secret of mastery: be unattached to everything. And I am not saying to renounce, I am saying to be in the world, to live in the world, and to live totally -- but with no possessiveness. When things are there, good; when they are not there, that too is perfectly good. When you have a beautiful palace enjoy it; when it disappears a dream is over. Then whatsoever is available, enjoy that.

A sannyasin should be able to enjoy every possibility: he will enjoy the day, he will enjoy the night, he will enjoy life, he will enjoy death, he will enjoy friendship and he will enjoy aloneness.

Ian has both possibilities: he can be a rock or he can be a flower. If he remains in the head he remains a rock. If he moves towards the heart he becomes a flower. And we are taught only the ways of the head, not the ways of the heart, because the world does not need the ways of the heart; in fact it is

afraid of the heart. It teaches you mathematics, logic, economics. It teaches you to be calculative, clever, diplomatic, because those are the things which are going to pay, those are the qualities that you will need in the competition of life.

It does not teach you poetry, it does not teach you love, it does not teach you music, because those things are not going to pay, and the people who try to live music and poetry and love prove to be rebellious.

The politicians and the priests have known for a long time that the people who live in the heart are dangerous people because they will not obey authority and they will not follow the tradition and they will not listen to the scriptures, they will not bor down unless they feel to. They cannot be ordered and manipulated, they cannot be reduced to slaves. They live spontaneously, moment to moment, and they always want to do their thing. But the society is not interested in individuals; it is interested in the mass, the crowd. Hence the society tries to avoid the heart. It diverts your energies towards the head, and the head is a rock; nothing grows there.

By becoming a sannyasin you are becoming committed to a new vision. Now the whole work will be to bring your energies back to the heart. Then you will transcend the rocklike qualities, and the same energy that becomes a rock in the head becomes a flower in the heart.

A sannyasin has to be a flower, because only a flower can be accepted as an offering to god. Only a flower will be able to reach the feet of the divine.

Whatsoever you can gain from the scriptures will be knowledge. Hence one has to stop accumulating unnecessary knowledge, information; one has to dive inwards to find that source of light within oneself. It is already there, we just have to move towards that point.

Sannyas has to become the turning point, the critical moment, the radical moment. Energy is no longer to be wasted in the outside; more and more of it is to go inwards, to the source. And there one comes across oneself, one comes across the meaning of life, one comes across God.

Personality is a social phenomenon. It is given to you by others, it is not your true self. You don't bring it with you into the world and you will not be able to take it with you when you go from the world. But there is something more to your being than the personality, you are not a mere personality. There is something essential which is your real being, which comes before your birth and will continue after your death. That is the inner one, the real one -- call it the self.

Sannyas is the search for the self. And in searching for the self one has to become disidentified with the personality. It is painful to become disidentified with the personality, but it is worth it. Once you have become disidentified with it, great blessings shower on you. Then eternal bliss is yours.

Enlightenment is like the full moon in the dark night of the soul. The full moon has a few qualities which are symbolically meaningful in understanding enlightenment. It is light but cool. The sun is also light, but it is hot.

Enlightenment is a cool light.

The moon is not only cool, it has a certain subtle, hidden impact, a subtle aura of energy around it. The oceans are affected by it and man is also affected by it. More men go crazy on the full-moon night than on any other night; more men commit suicide on the full -- moon night than on any other night. More poetry is born on the full-moon night than on any other night. More love happens on the full-moon night than on any other night, and more people have become enlightened on the full-moon night than on any other night.

Buddha was born on the full-moon night; he became enlightened on the full-moon night and also died on the full-moon night. The full moon has some inner bridge with human heart. It stirs your heart, not your reason. Reason is more in tune with the sun, intuition is more in tune with the moon. And enlightenment is more a feminine phenomenon than a masculine phenomenon. It is more a receptivity, it is like a womb. The enlightened person becomes a womb and receives god in his being, becomes pregnant with god. The moon is feminine.

Remember: you have to become a full moon. The name will remind you again and again.

These names are given for a certain purpose. The meaning that I give to the name is a message for you. It will take your whole life to decode it, it will take your whole life to live it, but if you can manage to live it the kingdom of god is yours!

Sahajo means spontaneity -- and that is my basic message: Be spontaneous. Don't live out of the past, live moment to moment; don't react; respond. Reaction comes from the past -- past experiences, knowledge, and you act out of that knowledge. It never fits with the moment. Either you are lagging behind or you are far ahead, but you are never in tune with the moment, because no two moments are the same. Whatsoever you have experienced in the past will never be relevant again.

It may appear many times that 'This is relevant', but it can't be. No two moments are similar, each moment has its own uniqueness. And that's the difference between reaction and response. To accept the challenge of the uniqueness of the moment and to respond out of your present consciousness, not out of your past memories, is spontaneity. To be spontaneous means to be always in tune with time, to be always with the moment. There is no gap between you and the moment. Neither is the past standing there between you and the moment; nor is the future standing between you and the moment. There is nobody between you and the moment; the impact is total, the contact is total.

In that immediacy whatsoever happens is right, and brings bliss, and brings god closer and closer to you!

Scriptures in Silence and Sermons in Stones

Chapter #37
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Each child is a new hope and a divine hope. Through each child god tries to bring the real man into the world again. Millions of times he fails, but he never loses hope. Only once in a while does he succeed: with a Jesus, with a Buddha, with a Zarathustra; otherwise he fails. But his faith in man is tremendous. He trusts that sooner or later everybody is going to become the real, that the phony will disappear from the world.

Life is more like magic than mathematics. It is a mystery, insoluble, unfathomable, inexhaustible. Science tries to demystify it. Hence as science has become more and more powerful, people have become more and more irreligious, for the simple reason that they have started thinking that they already know what it is all about. And they know not.

Science gives only facts, not truth; it only talks about objects. But the real phenomenon is your interior subjectivity, your consciousness, and science is absolutely dumb about that.

Not to accept its defeat, it goes on denying it. But it cannot deny it. Even the scientist knows perfectly well that he is, and he is not an object. In fact, without him there would be no science. Without the observer there would be nothing observed; the object can exist only because there is a subject.

That inner subjectivity is a magical phenomenon, it is unbelievable. One can experience it and one can be in tremendous awe. That awe is religion, that wonder is religion.

Religion fills your life with more and more mystery. Even things that were never mysteries start turning out to be mysteries. A rose flower, a pebble on the shore, a bird on the wing -- everything becomes mystery. Science demystifies, religion gives you back the whole mystery of life.

Sannyas is an entry into the magic world of religion.

Deva means divine. Garimo means glory, splendour.

It is not apparent. If we look from the outside man seems to be just another animal, maybe with a little more evolved a mechanism, but nothing else. There seems to be no gap; from the outside there seems to be not much difference between the ape and the man. If there is any difference it is of quantity, not of quality. But this is only an apparent thing, this is just because we go on seeing things from the outside.

If we really want to know man in his absolute glory we have to look from within. Man can only be known from within because man *has* a within. That within is called the soul. A chair is a chair, it has no within; hence it is a thing, it has no soul.

Man has a soul. He is not only the without. The without is only periphery. The real thing is within, the real treasure is within. Hence, by observing man's behaviour we cannot come to conclusions about man. And that's what so-called scientific psychology is doing all over the world, from Pavlov to Skinner. All the behaviourists are watching man's behaviour -- and man is not in his behaviour. Deep inside himself he is a watcher, a witness. He himself can watch his own behaviour, he can see his own thoughts moving, he can see his own body acting, walking. He can see himself; that is one of the most important things to remember: man can watch himself. And that is the key secret. The moment you start watching yourself you become aware of great splendour, of great glory. Slowly slowly you are transformed into an infinite light, infinite bliss.

Meditation is a bridge from the periphery to the centre. Sannyas is a commitment, a commitment to discover yourself, a commitment to make self-discovery the central focus of your life. And if you are really decisive, the very decision starts the process of transformation.

There is a great difference between longing and desire. Desire is of the mind, longing is of the heart. Desire is greed, longing is not greed. Desire is never fulfilled, it cannot be fulfilled; it always goes on asking for more. But longing can be fulfilled.

Everything else that you want in life is a desire. Only when you start longing do you start moving towards god. Only god can be longed for, everything else is a desire. God cannot be desired because he can never be made an object of your thoughts, imagination, ego.

When all these have disappeared, when you are no more functioning as a head, when you are overflowing with love, then suddenly, as if a lotus has opened in your heart, a longing opens up. That longing is fragrant, that longing in itself is a tremendous joy. Only that longing can bring one to the infinite, to the divine. Remember the difference: one has to become desireless in order to become a longing for god.

Man is born to be a song, to be a dance, to be a celebration. That is his birthright. But the society, the church, the state all start manipulating our

natural spontaneous being into something artificial; they start perverting us for their own ends. They don't want you to be natural beings. Unfortunately we have not yet been able to create a natural society, a society which allows everybody to be natural and spontaneous, which not only allows, but helps, teaches.

On the contrary every society hinders your spontaneity. It is suspicious of spontaneity. It does not trust nature, it trusts nurture. It does not trust your heart, it trusts your head because the heart is unpredictable. The head is predictable because the head is just a biocomputer. Just as you feed a computer you feed the head. That's what our schools, colleges and universities are for: feeding the biocomputers. They feed you, then for the whole of your life you go on repeating whatsoever has been fed in. They reduce you to gramophone records and then all your life is nothing but 'his master's voice'!

That's why we go on missing our natural joy, our natural flowering: we go on missing the song that we have come to sing. That is the only thing that can make you contented. Remember it, and slowly slowly make every effort to come out of the bondage that has been created by others for you. One has to be very skillful, intelligent, to come out of the bondage. That's the whole work of a sannyasin: it is a kind of undoing. Whatsoever the society has done to you has to be undone so that you can be your natural self again, as you were before you were born. Zen people call it the original face -- and that is your song, that is your bliss, that is your truth!

Everyone is incomparable, everyone is unique. No two individuals are alike -- that's the beauty of this existence. What to say about human beings? -- you cannot find two pebbles on the whole face of the earth absolutely alike; you cannot find two leaves on the whole of the earth absolutely alike. God never repeats. God is not an assembly line, he is a creator; and a creator never repeats, he always brings in something new. Each moment is new, each day is new, each person is new. Hence to compare is one of the most stupid things one can do. And we are all taught to compare. We are continuously comparing ourselves either as being superior to others or as being inferior to others. Because of this nonsense of comparison we have created two complexes: the superiority complex and the inferiority complex. And everybody suffers from either the one or the other. It is very rare to find a person who is neither suffering from superiority complex nor from inferiority complex, who simply is whosoever he is, incomparably, uniquely himself.

That has to be the way of the sannyasin. Then great joy arises. Then great is the benediction because all psychological complexes start disappearing, a great clarity happens, all clouds disperse and the sun shines so brightly. Life takes on a totally new colour, a new shape, a new fragrance. It starts moving in a new direction.

The mind which is jealous, envious, ambitious, greedy, violent, is bound to be bitter because these are all poisons. The moment you drop all these poisons your whole being becomes full of a sweetness. Then love is there, compassion is there, sharing is there, the joy of life is there, gratitude is there, prayer is

there; these are all sweet phenomena. And the sweeter you become, the closer you come to god; the more bitter you are, the farther away you are.

So let this be the criterion: judge whatsoever you are doing by whether it is helping to make you more bitter or helping to make you more sweet, whether it will release poisons into your being or nectar. All depends on you.

Your whole life is your own creation. There is no fate -- nobody decides for you. It is totally your responsibility: you can become a sweet flower, a lotus, or you can become a bitter, poisonous phenomenon.

There are two paths to come to oneself... because we have gone too far away from ourselves. Of course it is only in a dream that we have gone too far away, so we have to follow a dream path to come back.

One path is of meditation and the other is of love. Remember both remedies are as false as the disease, but a false disease needs a false medicine. We have gone far away in dreams, we have to be brought back home; of course we will have to follow a dream path.

Meditation is for a few people who find themselves incapable of conceiving what love is. And if you cannot conceive what love is there is no way to explain it to you; it is not something that can be taught. And there are people who intuitively understand what love is. They don't ask what it is, they know it already. The path of love is for the second type. You belong to the second type.

Meditation can be taught, love cannot be taught. Meditation is a science, it is a methodology, but love is just a feeling, and you cannot make a science out of feelings. At the most it is an art, or even better: it is just a knack.

It is already there -- I can see it. All that is needed is support the right soil, the right atmosphere. And that's what sannyas is. We support meditators, we support lovers. So whatsoever is needed... If the plant needs more manure or more water we supply it.

All that you need is more clarity about love, more opportunity to be loving. Remember that it is love that will bring you back home, so focus yourself on love. Even meditation will only help you to become clear about love. So I am not saying that you are not to meditate; meditate! -- But meditation will only give you more insight into love. I also tell meditators to love, because love helps them to become more deeply meditative.

Scriptures in Silence and Sermons in Stones

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Renee means reborn -- and that's exactly what sannyas is: a rebirth, a new beginning, from ABC.

The way you have lived up to now will not be the way any more. From the outside everything will be the same but from the inside nothing will be the same. Up to now life has been an unconscious affair, now it has to be conscious. Awareness has to be added to your being. That is rebirth, and that is being born into god.

Catherine means pure, clean, innocent. Purity has nothing to do with morality, it has something to do with innocence. Morality is a calculated step. One tries to be good so that one can be virtuous. And why does one want to be virtuous? -- to gain something in the other world. It is all arithmetic, it is not innocence.

Morality is very clever, cunning. Real purity knows nothing of moral and immoral, it is a transcendence, a transcendence of all dualities: good and bad, even god and devil. The child is not concerned with anything. The child simply lives spontaneously, moment to moment...

Sannyas needs tremendous courage because it is an effort to live your life according to *your* light -- not according to the convention, not according to the priest and the politicians, not according to the past tradition, the church, but according to your own light. It is a tremendous assertion of one's freedom. It needs courage, and not ordinary courage. It really needs the utmost in courage, fearlessness, because all those powers that you will be rebelling against would like to crush you. One has to be very intelligent not to be crushed by them and yet never to compromise.

And sannyas is also the beginning of a kingly life. Ordinarily it has been taught in the past that the sannyasin is a beggar. My sannyasin is not a beggar. Even if he has nothing he has to live like a king. To live like a king does not require many possessions; it requires integrity, it requires individuality, it requires intelligence, it requires a centred, rooted being. It has nothing to do with possessions, kingdoms. A Buddha becomes a bigger king when he renounces his kingdom. Jesus never had a kingdom, but who can compete with him in his kingliness. Even on the cross he is a king: he dies with such grace, such beauty, such prayer. Only a king can afford that -- He does not die a dog's death.

George Gurdjieff used to say to people, "Beware, otherwise you will die a dog's death... because out of millions of people it is only once in a while that a man dies, not like a dog, but like a king. Not even Alexander dies like a king; only a Buddha can, only a Jesus can die like a king.

Some inner kingdom is needed, some inner luminosity is needed. Those who are courageous, they can attain it.

Tilo: one who trust in justice.

People are so selfish that they cannot be just. They only think of themselves, they never think of others. Their whole interest is in how to use others, how to manipulate others, how to dominate others. They cannot be just. Their interest is in possessing people. A just person cannot possess anybody, not even the wife, the husband, the child. We cannot possess, because to possess is unjust; it destroys the other's individuality, the other's freedom. And that is the most unjust act in the world: to reduce the other to a thing. To possess him means to reduce him to a thing.

Justice is possible only when you start feeling that you and others are not separate. That happens only through deep meditation -- the realisation that "I am one with the whole," that "If I am unjust to anybody, I am unjust to myself. If I harm anybody I am harming myself and nobody else, sooner or later it is going to rebound on me." This is the whole philosophy of karma: whatsoever you do to others will be done to you.

Jesus is right when he says: Do unto others what you would like to be done to you. That should be the foundation of all justice. But that is possible only through meditation; not by believing in Jesus but by coming to know this reality, we are not separate beings, we are only separate on the surface. The deeper we go, less and less is the separation. At the very centre your being, the whole universe converges. And to feel it once is enough; you will never be the same again. Then your life is that of justice, of love, of compassion.

Man tries to live as a separate will, separate from the whole. That's how he creates aLl kinds of miseries for himself: he is trying to do the impossible. It is like a wave in the ocean trying to live according to its will, not according to the whole ocean: the wave is bound to go crazy. That's what has happened to humanity at large: humanity has gone mad for the simple reason that everybody is trying to live *as if* the separation from existence is a truth. It is a lie. He are one with the whole. God's will is our will.

To understand this brings a tremendous relaxation.' Then one is at peace with existence, in harmony; then there is no problem, no conflict. Then whatsoever is the will of god is good, because god cannot will evil. God is good, the whole is good, and whatsoever is going to happen is going to be good. One can relax, one need not be anxious, anxiety-ridden; one need no worry about what is going to happen.

The moment this is understood -- that god's will is working through the whole -- one can forget all worries. That's how a sannyasin lives: knowing that god cares, knowing that god loves, knowing that whatsoever happens is good; it can't be otherwise!

God is not to be realised, not to be achieved, but only remembered, recognised, declared. You are already that. The Upanishads say TAT TVAM ASI Thou art that. Not that you have to become that, there is no question of becoming: god is your *being*. You may know it, you may not know it; it makes no difference: you *are* godly.

Meditation does not bring you closer to god, it does not make you a god, it simply helps you to discover who you are. It simply removes a few curtains, it simply removes a few layers behind which your reality is hidden. It is a discovery, not an achievement. And the moment you discover it, it is nothing special, because it is not only that *you* are godly, everybody is. It is the most ordinary phenomenon.

To be divine is natural: trees are divine and rocks are divine and man is divine. But the moment you know who you are you become a Buddha, you become a Christ, you become a Krishna. That becoming is not really a becoming but just a recognition of a long-forgotten truth, a remembrance of a language forgotten.

We are all manifestations of god. The forms are different, but the spirit is the same. There are many things which are different; they are all accidental. But the essential is not different. The incidental *is* different but the intrinsic is the same. This has to be remembered again and again so that it becomes a natural undercurrent of your consciousness. As it deepens in your heart you start manifesting something which you have never known before: god starts radiating through your being.

He is waiting deep inside you like a seed. Remembrance becomes the soil. If you go on remembering it the seed starts growing, and soon there is great foliage and flowers and fruits. Life then knows what beauty is, what meaning is, what glory is. To die without knowing it is to have lived fruitlessly.

Sannyas is a vow, a commitment, a total involvement: "I am not going to die without knowing the truth of my being."

We are not what we appear to be. Our reality is unmanifest, it is hidden. It has to be searched for. It is not far away, it is deep within you; you cannot find it anywhere else, you need not go anywhere else. But one has to pull oneself in from many many desires and dreams. One has to pull oneself inwards.

When you are centred, at your centre totally he revelation, you are not the

body, you are not the mind, you are the stuff called god. The whole existence is made of the same stuff. To have felt it once is enough; then your past disappears as if it has never existed, just as in the morning when you wake up there are no more dreams. You know that they have not been there at all, you have only been imagining them. We have imagined so many lives and so many worlds, but it is all dreaming.
Becoming a sanyasin means making an effort to wake up.

This moment you are becoming new. Forget the past. Simply disconnect yourself from your memories; don't look backwards any more.

The moment we stop looking backwards, we also stop looking forwards. It is the past that creates the future, it is the memory that creates imagination. When neither is there, there is great silence. That silence is meditation, and in that silence you are in tune with existence. And that moment of attunement with existence is bliss.

Scriptures in Silence and Sermons in Stones

Chapter #39
Chapter title: None

28 December 1979 pm in Chuang Tzu Auditorium

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Faith does not mean belief. Belief is not trust. Belief is a pseudo trust, imposed, cultivated out of fear. It is not something that has grown in you but that has been implanted by others: the society, the church, the state. They have their own interest in creating belief in people: believers are obedient, believers are not rebellious, believers remain stupid; they never grow in intelligence. And the society does not want people to be intelligent.

It can tolerate the intellectuals but not the *really* intelligent. It can tolerate the professors, the scholars, the educated people, the knowledgeable people. They are intellectuals, not wise, not intelligent, because if they were intelligent they could not co-operate with all the kinds of stupidities that go on in the name of tradition, culture, civilisation, religion. They would *not* be able to co-operate with all this nonsense, they would be bound to rebel.

Hence society has a vested interest in belief: Create belief. It is a poisonous phenomenon. It destroys intelligence; it destroys independence, it destroys rebelliousness; it creates yea-sayers. And the yes of a man who cannot say no is always impotent. First a man has to learn to say no, then only is his yes of any meaning.

Faith is a totally different phenomenon. It is not social, it is individual. It is not given by others. It is out of your own search that slowly slowly it grows in you, that you start trusting existence -- not out of fear, but out of experience, out of love, out of joy. And then faith is freedom, tremendous freedom, and infinite ecstasy.

There is no god, but there is godliness. God means a person; godliness means a quality. Because for thousands of years we have conceived of god as a person, we have created unnecessary trouble for ourselves. In the first place,

our idea of god never fits with reality -- because there is no person. Existence is not a person, it is energy, unbounded, infinite, beginningless, endless; it has no form, no shape. It is not a person, so you cannot pray to it.

Because of the idea of god as a person, prayer became very important. The moment you drop the idea of a person, prayer disappears; instead meditation becomes significant. That's why in the West meditation never became the central core of religion. It was Buddha, Mahavira, Patanjali -- these three persons in the East, in India; and Lao Tzu, Chuang Tzu and Lieh Tzu -- three persons in China. These six persons arc the most important people because they changed the whole shape of religion from the very foundation. Instead of prayer, meditation became important.

If god is a person you can pray with folded hands. You can ask and demand and you can bribe, you can praise and you can do all kinds of foolish things. If there is no person then you cannot address anybody. Then you have to go within, there is nobody without. Then you have to dive deeper into your own being. It is at the Very core of your own existence that you become aware of a quality that permeates the whole: that quality is godliness.

The world is full of godliness but there is no god. Because of the idea of a person Friedrich Nietzsche could say that god is dead. And a hundred years have passed and nobody has been able to refute him -- because there was no god in the first place. If I meet Friedrich Nietzsche I will say "What nonsense arc you talking about? How can somebody die if he has never been there in the first place?" But he shocked the whole Western consciousness. Nobody has been able to answer him because in fact he declared a truth: god as a person has collapsed. Man has become a little more mature and the whole idea of god as a person is childish, immature.

My effort here is to give you a glimpse of godliness, not of god; to create a bridge between you and godliness, not god. And godliness is everywhere. We are overflooded with it: it is in the flowers, in the trees, in the rocks, in people, in you. Wherever you look it is there. But the first experience has to happen within; then you will start seeing it without too.

God, or godliness is our strength: they both mean the same to me.

Man alone is absolutely powerless. The moment man becomes part of god, he becomes powerful. With god is our victory, without there is only failure and nothing else.

This is the first lesson of sannyas. From now onwards remember as much as possible that you have to be in tune with the whole. And to be in tune with the whole one has to surrender. One cannot go on believing in one's ego; the ego has to be dropped. The ego is impotent. And once you drop the ego you are omnipotent. Then the whole energy of god starts flowing through you. Ego blocks the energy; egolessness becomes a medium.

Love is the ruler of all.

I teach only two things, meditation and love. For you the emphasis is going to be on love; meditation will be a support. For a few others meditation is going to be the main key; then love becomes the support. Both are needed,

the question is just of emphasis. For you the emphasis is going to be on love: be loving to the whole, let love be your religion.

Love is the most shining star. No star in the whole sky is comparable to it. It is more shining than the sun, it is more shining than the many great suns that surround our earth, that are spread to infinity.

Love is the most luminous phenomenon but one needs totally different eyes to know it, to see it, to feel it. The ordinary eyes cannot look into it. They are meant to look only into matter; they are capable of seeing the peripheral, the superficial, they have no capacity for depth. And love is something which belongs to your ultimate depth. The more inwards you go, the more loving you become. In fact that is the only criterion of whether a person is going inwards or not. If he is becoming more and more loving to others, towards himself too, if his life is becoming a compassion then certainly he is going deeper, he is coming closer to truth, he is becoming suffused with the divine energy of existence.

And at the ultimate peak or at the ultimate depth -- which are the same -- when love explodes, it is like atomic explosion: one becomes pure light, just light from one end to the other end. That's why this ultimate moment is known as enlightenment. It is a transmutation, transfiguration. A totally new being is born which does not belong to time, which belongs to eternity. The mind is part of time, the heart is not part of time. And the heart is the centre of love.

Seek the heart, go deeper into it, risk everything for it because nothing is more precious than that. Even if life is lost but you have attained a single moment of glorious love, life has been a fulfillment; you didn't live in vain, you lived, you really lived meaningfully. A single moment of love is more valuable than thousands of lives which are loveless.

To be a servant of love is really to be a master of love. One begins as a servant but one ends as a master.

In the world you begin as a master and you end up as a servant. That is the law of the outside. In the inner world there is a totally different law: you begin as a servant, then you can end up as a master.

Buddha has said: In the outer world everything is sweet in the beginning and bitter in the end, and in the inside everything is bitter in the beginning and sweet in the end. And remember, only the end is true; the beginning can be deceptive.

Keep alert about it: always remember the ultimate outcome. Otherwise one can go on swallowing sugar-coated poison -- that's what goes on happening.

So it is difficult to surrender the ego, to be just a servant, to be a slave of god, of love, of existence; it is hard to swallow it, but once you have understood the inner law it is possible to do it and to do it joyfully.

Man ordinarily always remains in struggle, always fighting with something or other. And deep down every fight is a fight against god, because only god exists and nobody else.

Once this is understood, that only god exists, then one can drop all

fighting; there is no point in struggling. In fact one starts praying to be defeated by god. To be defeated by god is the greatest victory in life, to be overcome by him is the most precious moment.

That's what sannyas is all about: it is asking for your own defeat. Let me repeat: sannyas is a defeat, a defeat of the ego. And the moment the ego is there no more, god is realised.

Sannyas is the search for the divine principle. Call it god, truth, freedom, *nirvana* -- it comes to the same thing. The search is for something which is missing in life. We are alive but unaware of what life is all about. We are, but are completely oblivious of the fact of who we are. Existence is there but awareness is not there -- and unless existence becomes aware of itself life goes on remaining empty, unfulfilled.

The search is for awareness. Awareness is the divine principle, the principle that can transform you from a mechanical existence into a conscious ecstasy and the search is not outer at all, it is inner. The principle has to be found with closed eyes within oneself. It is already there; we have to dive into ourselves.

Meditation is the art of diving, into oneself. Sannyas is the courage to take the plunge. One is going into the unfathomable; and in the beginning it is frightening, but only in the beginning. As you become more and more skillful at diving deeper and deeper, life becomes an adventure of tremendous beauty and benediction.

Scriptures in Silence and Sermons in Stones

Chapter #40
Chapter title: None

29 December 1979 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Mariko means the truth. That's our search, our inquiry, and that is the search of every being.

Without knowing the truth of life one remains unfulfilled, discontented, frustrated. The moment you know the truth all is fulfilled; suddenly everything fits together. You are no more the old miserable self, great bliss arises in you. The encounter with truth releases bliss in your being.

And the only way to know truth is to be meditative: to be able to sit absolutely silently, without any thoughts, and yet remain conscious and not fall asleep. That's what meditation is: consciousness without thoughts. The moment the clouds of thoughts are gone and the mirror of consciousness is absolutely empty, truth is revealed, truth is reflected in you. And truth liberates.

Gerard means brave in the heart, and also a loyal heart.

Both are almost two sides of the same coin, because only the brave one can be the loyal one. The coward is always insincere. The coward lives out of fear, and fear can never allow one to be committed to anything. The coward remains driftwood, at the mercy of the winds; he has no sense of direction, no integrity. He is just a hodgepodge. Only the brave person can be loyal, can be obedient, can be committed to a cause, can get totally involved in something, can risk his life.

Sannyas needs both qualities: a tremendous courage and a deep loyalty -- loyalty towards truth, loyalty towards God.

Bliss is the ultimate flowering of consciousness. Ordinarily consciousness is only a seed, a potentiality. It has to be made actual. That's the whole work

of sannyas: to transform the potential into the actual. And man has tremendous potentiality. If you look into man's potential he is as big, as huge, as enormous as god himself. He is a seed of god.

Els means god. If man blooms in his consciousness he is god, he is bliss. If man remains closed as a seed he is not even human, what to say about being god? -- he is just another kind of animal. And he is totally miserable, because the seed is closed. It does not even have windows to communicate with existence; it is encapsulated in itself. It is an egg, an ego.

Sannyas means dropping the ego, coming out of the egg, risking all. The egg means to be very protective. It seems as if it is your home. It is not. It has to be left behind, it has to be broken, only then will you have the whole sky to yourself, only then will you be able to use your wings.

Man remains afraid of coming out of his securities. That's the only problem, I say the only problem for spiritual growth: the fear of coming out of the so-called security. It is only apparently so: it is not real security, it is death.

Real security is in getting out of the egg and becoming part of the sky. Yes, from the point of view of the person who is still living in an enclosed world, it is insecurity to be in the open sky. But those who have known the open sky -- the Buddhas -- say that insecurity is the only security, and to risk life is the only way to know it. To risk all is to know all.

Sannyas is a way of dangerous living, adventurous living; unconventional, untraditional. A sannyasin lives out of his own self, according to his own small light. And remember, even if you go astray according to your own small light, it is going to help you; even going astray will become growth. And in following and imitating others, even if you always remain in the right, you will remain immature, you will never grow.

-- How long will you be here?

-- I leave next week.

-- Come back soon for a longer period.... And now think of this place as your home. Sooner or later you have to end up here. That is both a prediction and a promise!

Let your love be as strong as possible. Put everything into it, don't hold back, don't be miserly about it.

People are very miserly about love. They want it but they never give it -- and the law of love is that the more you give, the more you get, the more you desire without giving, the less will you get. Everybody wants and nobody gives, hence the whole of humanity lives in a state of starvation, spiritual starvation. Love is as much a nourishment to the soul as food is to the body. Love is the food for the soul.

Give totally. Enjoy giving for no reason at all, for the sheer joy of sharing -- whether anything comes back in return or not should not be given any thought. Then love becomes stronger and stronger. And the more strong your love is, the more you have a soul in you. Love is the womb in which the soul grows.

Amito means the immeasurable, the infinite, the eternal.
These are the qualities of god, these are the qualities of existence itself.

But man thinks himself finite, measurable. He thinks himself confined between birth and death -- and that is a totally wrong attitude, wrong approach. One cannot know oneself if, from the very beginning, one believes a wrong conclusion.

You have always been here and you will always be here. Even before your birth you were here, and after your death you will be here. Neither is birth your beginning, nor is death your end. You are immeasurable, infinite, as infinite as existence itself, neither less nor more.

To remember it is to go beyond all fear, to recognise it is to recognise oneself as divine. And the moment you recognise yourself as divine you have recognised everybody else as divine also. The moment you understand your true nature you have understood the whole existence.

Ananto means the infinite. Man appears very finite. He is not. But the appearance is very deceptive and we go on believing in the appearance. We never look deep enough to go beyond the appearance and to find the reality. The reality is totally different.

If you look at man from the outside he is just a dewdrop in this infinite universe, but if you look at man from within then he is as oceanic as one can be. Then the dewdrop is only a fallacy of the senses.

Religion tries to look at man from the innermost core -- not as an object but as a subjectivity. That's why religion can declare that man is god. Psychology cannot declare that. Psychology is still struggling with the stupid idea of objectivity, that man has to be observed as an object. Then you will miss the real thing. As an object, man is only a body, at the most a brain. You can watch his behavior just as you watch the behavior of rats. And they are the same, as far as behavior is concerned there is not much difference. The difference is somewhere else, in the subjectivity.

Meditation is the one-hundred-and-eighty-degree turn from objectivity to subjectivity. You stop looking at man from the outside. First you start looking at yourself from your innermost core; you stand there and you look at yourself from there, and you become as big as the universe. In that moment great freedom descends. That moment is the moment of *nirvana*, enlightenment.

Nisimo means unbounded, without any boundaries. That's our reality. All boundaries are illusory.

Ordinarily we think that our boundary is our body. The sun is far away but if the sun dies we will die immediately. There are millions of miles distance, but the sun is somehow part of our body. Otherwise, why should we die? The sun may live, may die, it should be irrelevant to us. It is not. We continuously breathe air in and out. Not for a single moment are we in a state of non-communication with existence -- although we are not continuously aware of it.

Buddha tried very much to emphasise breathing, for the simple reason that if you become aware of breathing you will become aware of your

unboundedness. The breath that is in me was in you just a moment before. It was part of you, now it is part of me. And soon it will be part of somebody else. We absorb oxygen and release carbon dioxide; the trees absorb carbon dioxide and release oxygen. Without trees we cannot exist, without us trees cannot exist. So we are related, joined. Even the smallest blade of grass is part of the greatest star, and the greatest star is part of the smallest blade of grass. Existence is one.

To understand this is to experience god. God is not somebody, god is not a person, but this experience of oneness, this experience of unboundedness.

Jesus says that god is love. It is a tremendously important statement. Nobody before him has said that. In fact before him the Judaic god was a very angry god, a very jealous god. In the Old Testament he declares, I am a very jealous god. With jealousy love is impossible. And the very idea of god being jealous and angry is ugly. It has nothing to do with god because it is simply ungodly to be angry, to be jealous.

Jesus brings a great revelation to the world; god is love. But I want to change it a little bit, I want to refine it a little more. I don't say god is love, I say love is god. The difference may not appear immediately, but the difference is great and very significant.

God is love, that means that love is only a quality of god, there can be other qualities too. Love is only one of the qualities, along with other qualities, it is only one of the attributes. When I say, "Love is god," I make it whole and sole. Then love itself is the totality of god. There is nothing else; no other quality is needed. One attribute is enough, more than enough, because it implies all that is beautiful, it implies all that is divine, it implies all the great values.

That is going to be your name, and you have to remember it continuously so that it does not remain only a name but really becomes your very being.

The sarod is a musical instrument, one of the most beautiful musical instruments.

I conceive of man also as a musical instrument. One has to learn to play upon it. If you don't learn how to play upon it you will create only noise, and it will be a disturbance; rather than being a blessing it will become a curse. That's what goes on happening to millions of people: their life is nothing but a tale told by an idiot, full of fury and noise, signifying nothing. And the simple reason is that they don't know how to play upon their heart, upon their being.

Just as one learns to play upon the piano, the sitar, the sarod, the veena, the violin, one has to learn to play upon one's own being.

Sannyas has to become the beginning of that great art of creating music out of your own being. That music is what the mystics have called ecstasy, *samadhi*. That music is what others have called god, *nirvana*. And it is there, fast asleep; it has to be provoked, it has to be called forth. One has to be an artist, a musician. One has to be creative, and one has to be an explorer of one's own inner being.

Religion is not worship, it is art. It is not formality, it is not a social

institution; it is a transformation of your being. It is creating harmony in your soul, it is alchemy.

Omkar is the sound that is heard in one's own being when all other noise in the mind has stopped. When there are no thoughts floating in the mind, when there is nothing to disturb one, one starts hearing a deep humming sound in one's own being -- that is called omkar, the sound of om.

It is not that you make it; if you make it you will miss the real thing. You are not to make it, it is not a mantra to be chanted. You have to be utterly silent and receptive. You have to listen, you have to be just a listener -- just ears and ears and ears and nothing else. Then suddenly a great explosion happens inside. The mystics have called it the still, small voice within. The Zen people call it the sound of one hand clapping, and in India we have given it the name, omkar.

It comes closest to "om" -- and that's exactly the word which Mohammedans use as "amin", and Christians use as "amen". It is exactly the same but it can be interpreted in different ways: om, amin, amen. It is exactly the same word that exists in omnipresent, omnipotent and omniscient.

That om in 'omniscience' simply means: one who has been the soundless sound. In 'omnipresent' it means one who has become part of that universal sound. And in 'omnipotent' it means one who has become so attuned with the inner harmony, with the inner music of om, that he now has available all the powers of the world. The whole universe is at his disposal, the kingdom of god is his.

The sound of om is called omkar. That is going to be your work upon yourself: become more and more silent so that one day you can be blessed, so that one day you can hear it.

Scriptures in Silence and Sermons in Stones

Chapter #41
Chapter title: None

30 December 1979 pm in Chuang Tzu Auditorium

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Video: No

[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Dave means beloved of god. Everyone is, but nobody is aware of it. The moment you become aware of the great love that existence goes on showering on you, you are transformed. Immediately you are transported into another world.

The greatest need is to be needed, and the moment you see that the existence needs you, that you are not futile, that you are not accidental, that you have a place, that you have a significance, that in this vast universe you have something to contribute, that contribution cannot be made by anybody else, nobody can be a substitute for you, great joy arises. To know it is to be ecstatic.

Nobody is unneeded, nobody is useless, nobody is accidental. Everybody has a significance and everybody enriches existence in his own way. One need not be a great scientist or a philosopher or a poet. One may be nobody in the eyes of the world and yet one is esteemed in the eyes of god. ere is a Sufi story. A Sufi came to a city, and in the house where he was staying he was very disturbed by the neighbour -- deliberately: whenever he was praying the neighbour would make noise and shout and talk.

In his early morning prayer the next day the Sufi asked god, "What is the need of this man? He is a disturbance to your beloved ones -- why don't you take him away?" He heard a great laugh coming from the beyond and god said, "I have had that man there for a certain purpose, and today the purpose is fulfilled: he disturbed you. You failed in the test. He has succeeded, you have failed. His esteem has grown in my eyes: he can disturb a great mystic such as you and you can be disturbed by such an ordinary man! This was the purpose for which I have been keeping him there. He has been waiting for you for

years.

And god said, "When I accept him, who are you to reject him? I have my own mysterious ways, I need him, otherwise he would not be there."

Every thing, every being is needed. Even an ordinary blade of grass is as valuable as the greatest star. Nobody is superior and nobody is inferior; in god's eyes everybody is the same: significant. The famous ones, the not-so-famous ones... even the sinners are as esteemed as the saints. Judas also has a purpose to fulfill, otherwise Jesus' story would be incomplete, the drama would remain incomplete without Judas. Without Judas there would have been no Christianity. Judas is as much needed in the ultimate estimation of things, in the ultimate account of things as Jesus is.

Remember it about yourself and about everybody else. Then great acceptance arises naturally. In that very acceptance tensions disappear; one feels at rest, at home.

Prayer is a state of silence. What is known as prayer is not prayer. When you are saying something to god you are not in prayer. You are in your head -- how can you be in the prayer? words, language are always part of the head, and prayer is something that happens in the heart. Prayer can only be silent, utterly silent, wordless.

It is a non-linguistic communication with existence; communion rather than communication. It is feeling one with the whole. Hence prayer cannot be Christian, cannot be Hindu, cannot be Jewish. Silence is simply silence -- how can you call a silence Hindu or Mohammedan? That is stupid. Yes, words can be Hindu, Mohammedan, Christian, but prayer cannot be.

Learn to be more and more silent, and in that silence slowly slowly great gratitude arises. That gratitude, that silent gratitude, that silent thankfulness is prayer.

Man has the capacity to create power, great power, infinite power. Man is not so small as he appears. Just as a small atom, invisible to the eyes, can create immense power... The small atom exploding can release so much power -- what to say about human consciousness? Human consciousness also explodes. That's how somebody becomes a Buddha, Jesus, Moses: their consciousness, their inner atom has exploded and then they are at the infinite source of energy, they *are* that source. We are all carrying the same power -- unfortunately, unaware of it, oblivious to it.

Meditation is simply an effort to make you aware of your infinity, of your unboundedness, of your inexhaustible sources, of the great kingdom of god that is hidden within you.

Man can be just only if he is aware, otherwise he cannot be just; his unawareness will go on harming people. Not only others -- in unawareness we harm even ourselves. In unawareness we are like a drunkard who knows not where he is going, why he is going, what he is doing. That is the ordinary situation of humanity. Only one who is aware can be just, because one who is aware cannot do any wrong. That's impossible. Just as in unawareness you

cannot do any right, in awareness you cannot do anything wrong; hence the whole thing depends on awareness. Awareness is the golden key that unlocks the doors of the divine.

Make every effort to be aware, put your whole energy into being aware. Shatter old habits which will keep you unconscious forever. If you don't make a very deliberate effort then you will go on revolving in the same vicious circle. Only very few people in the whole history of humanity have been able to jump out of the vicious circle.

Sannyas is a commitment to yourself: now you will make every effort to come out of the old ways, the old patterns of unconscious habits.

Roberto means bright, full of light, luminous, radiant... so much so that everybody becomes aware of the presence of that kind of person. Hence the other meaning of the word roberto is shining fame.

It can happen only through coming out of your sleep. Sleep is a state of darkness; it is the dark night of the soul. Not even a moon is there, not even small stars, not even a candle, it is just pure darkness. Hence we don't radiate any joy, any light, any godliness.

People who are asleep stink -- stink of death, of something rotten, of something unclean. Become aware and you start radiating a freshness. You become a flower, and great perfume arises out of your being. That is the fulfilment of life, the very purpose, the goal.

Sannyas means that you are taking a vow to attain the goal, that you will not leave any stone unturned, that you will not make only lukewarm efforts to be aware, you will risk all! Only when one is risking one hundred per cent does the transformation happen.

There is a song in every heart which cannot be sung, which can s be felt, which can be lived, but there is no way to express it.

That song is your truth. We are born with it. It is always there as an undercurrent, and in some rare moments we become a little bit aware of its presence too. In deep love you feel it. It is not gross, it is a very subtle perfume. It is not like a strong wind, but just a very cool breeze. In moments when you are overwhelmed by beauty: a beautiful sunset or a bird on the wing or (a bird calls out)... Just listen to the sound of this bird... something deep inside you is stirred.

You feel it, you would like to sing it, you would like to dance it, but it is impossible. Nobody has been able to up to now and nobody is ever going to be able to. That's its beauty: it is absolutely private, incommunicable. Yes, when two persons have heard it they can recognise each other immediately. Just looking into each other's eyes they will recognise it immediately; there will be no need for any introduction. A Buddha meets a Jesus: no introduction will be needed, they will immediately know that the other has also heard it.

Meditation only prepares the way. It helps you to be more and more inward, silent, available, open, and then one day suddenly it is there. It is such an overwhelming experience, just one moment of it is enough, one moment of

it is equal to the whole of eternity.

Nadamo means the soundless sound. It is our inner harmony, our inner silence; but the silence is not empty, it is full of music.

It is not the same kind of music as we are acquainted with. The basic difference is that the outside music is a created music. In the East we call it the struck music, because you have to strike two things; a duality is needed. The player on the violin or the player on the sitar is striking the strings. Without the sitar he cannot create it, without him the sitar cannot create it; two are needed. It is a kind of clash.

But the inner music is unstruck. There is no sitar nor any player, yet a great melody, a great music is experienced. Hence it is called the soundless sound or the silent sound -- a paradox has to be used. Zen people say it is one hand clapping that is creating the sound. The emphasis is on one hand: the sound of one hand clapping.

Once you have heard it you cannot forget the joy of it. Then whatsoever you are doing, it continues there, it always remains there. Once it is known, recognised, you can remain occupied with a thousand and one things of the world, but it is always there like a subtle presence. It follows you like a shadow, and it goes on refreshing you, it goes on rejuvenating you. It is a contact with god. It is becoming connected with the whole. It is the harmony between you and the whole.

Life can be lived as a song or as a sadness -- it is our choice. Many people, the majority, choose sadness for the simple reason that to be sad is easy. It needs no art, no intelligence, it needs no work upon yourself. People are lazy, they don't want to work. And to work upon oneself *is* arduous, it is an uphill task, but great is the benefit. Great is the joy of those who start on the path and move towards the peak. Their life becomes a song.

To live in sadness is to live in dark valleys. It is comfortable, convenient, because you don't have to go up the hill, but it is without adventure. It is boredom, it has no thrill and no surprise -- and if it has no thrill and no surprise you miss the point.

Life has to be a constant wonder, every moment should bring new surprises. But that is possible only if you start moving upwards, towards the sunlit peaks. Beyond the clouds there is infinite sky... and the freedom of it. Then life is a song, is a dance, is a celebration.

A sannyasin has to create that song. Unless that song is created a sannyasin has not lived rightly; his sannyas was formal, he was not committed to it.

Be a committed sannyasin so that your life can become an explosion of beauty, of bliss, of benediction.

Life is a blessing. Even if it is sometimes disguised as a curse. Never be deceived by the appearances, because the darkest night is nothing but the womb for the dawn and the saddest moment can become a stepping stone

towards joy. The thorns on the rose bush are not against the rose flowers; they are guards, protectors.

Start looking at everything as a blessing. That is your meditation.

Nothing is a curse, not even death; death too is in the service of life. It is not the end of life; it only changes the old garments, the rotten garments, and gives you new garments. It only changes houses: when a certain house becomes unlivable, death comes and changes it, demolishes it, makes you free of it so that you can choose another house. Death is the beginning of birth.

Nothing in life is a curse -- one just needs a deep insight to see into things.

Scriptures in Silence and Sermons in Stones

Chapter #42
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Remember one thing: god is the closest when you are blissful; when you are in misery you are farthest away from god. The dilemma is that people remember god only when they are in misery -- and that is the moment when they are farthest away. Even if they shout their voice cannot reach. When you are blissful you need not even whisper. Without saying a single word your prayer is understood. Even your silence is eloquent.

But this has been the problem down the ages: man remembers god only when he is miserable, which is the wrong moment to remember him. When you remember god in misery that means you want to use him -- and god cannot be used as a means. That is sacrilege, that is sing the very idea of using g d as a means. Even to use another human being as a means is immoral, what to say about god if you think about him as a means to some other end? Hence man goes on praying and his prayers remain unfulfilled. He prays at the wrong moment.

My approach here is to make this clear to you: when you are in a blissful moment, when you are feeling blessed by existence, don't miss that moment; that is when you are closest to god. Let that moment be of gratitude, prayer, meditation. In that moment remember god, not verbally -- existentially. Let your whole being feel the vibe, become overwhelmed with the beyond. Don't lose that moment, it is very precious. Don't become too engrossed in the beauty of the moment.

It is as if you are standing near a window with a beautiful golden frame and just outside the window there is a beautiful sunset. You can become too engrossed with the beautiful frame of the window and miss the moment. Of course the frame is beautiful, but a frame is a frame. And the window is

useless if it prevents you... Its whole use consists of making the beyond available to you. Bliss is only a frame: it opens the beyond. Don't become too forgetful, don't be lost, don't be overwhelmed by the bliss.

Let blissful moments become moments of prayer and god is not far away. And once known, he is known forever. Then there is no way to miss him, then he is everywhere. Then he is within and without.

Manfred means man of peace. And that's exactly the definition of a sannyasin: a man of peace; a man who has no quarrel of any kind with existence, who is not in any mood to fight with ANYbody, who has dropped fighting, who no more thinks of himself in terms of the ego, who feels one with the whole.

Only then do you know what peace is -- when all conflict between you and existence disappears, so much so that there is no distinction between you and the whole... because the distinction consists only of conflicts. The less you fight, the less you feel that you are separate. when the fight disappears completely there is no distinction, no definition; you and the whole are one.

That oneness is peace. And that is the greatest achievement in life: the fulfillment, the flowering, the fruition of life.

Man is a seed and can become a great tree with thousands of flowers. Unless it happens one goes on feeling discontented. A tree feels blissful when it blooms. Exactly like that, when a man comes to flowering there is deep joy and contentment; one has arrived home. In the East we call that state Buddhahood, in the West the state is called Christ-consciousness. It is the same state.

Keep it in your mind. Right now it is only a possibility, but it can be transformed into reality; and it has to be done. By becoming a sannyasin you are becoming committed to this goal. Now all your life energies should be directed towards this single point.

Parijat is a beautiful flower of the East.

Become a flower. The flower represents opening. The seed is closed, the flower is open. The seed is disconnected from existence because it is closed. The flower is bridged with existence -- with the sun rays dancing on it, with the wind passing by it, with the birds singing around it. It is radiating joy, it is radiating life, beauty, fragrance. It is sharing its being with the whole, it is offering its soul to the feet of god. And that's what a sannyasin has to be: a flower, not a seed.

A sannyasin has to be totally open to existence, not closed like a bud, but utterly open, vulnerable, available. In that availability the ego disappears. And the disappearance of the ego is the beginning of the experience of g d.
When you are not, god is. Let the ego die so that god can be born in you.

Everybody is born ready for god. If we miss, it is totally our responsibility. We miss because we never look within. We miss because we never use the opportunity that life gives to us. We miss because we are lazy. We miss

because we are unconscious, sleepy. We miss because we are not at all aware of the great blessing that life is.

In itself it is nothing, but it can become a stepping stone to god -- and that is its preciousness. Life is only a means, and is the end. If you become lost in the means you have lost the opportunity: you have become too interested in the staircase and you have forgotten that the staircase is just to be used. You have become too involved with the bridge and you have forgotten that you have to go to the other shore.

Sannyas is only a remembrance; an effort to remember what we are missing, an effort to remember why we are here, an effort to remember what this life is all about. Just a little effort is needed and the darkness starts dispersing and a small ray of light arises from your very centre and starts guiding you. That ray is from god. It is already there -- we just have to search for it a little bit, because we have gathered too much unnecessary furniture inside, and it is lost in that furniture.

Nishanto means the end of the night. Sannyas is nothing but a spiritual dawn, the beginning of the day.

To live unconsciously is to live in the night. The effort to live consciously is the beginning of the day. And when you succeed in living consciously you have succeeded in bringing such light to your being that it cannot be taken away from you.

God is light; hence god can only be found by becoming more and more aware. Awareness too is light. Unconsciousness is darkness, it is night.

Ordinarily nine-tenths of our being is unconscious, only one-tenth is conscious. We are at the mercy of unconscious forces, that's why our life is a mess. We have to become more and more conscious. When one's whole being is full of light, one hundred percent, then only is one really born. Before that one was only in the womb.

Ordinarily a person remains in the womb for his whole life, not only for nine months but for ninety years. To be really alive a second birth is needed -- and that's the whole effort of sannyas: to give you a second birth, to make you twice born.

To me virtue does not mean morality; virtue means awareness. The moral person is only formally virtuous, superficially virtuous. His virtue is not coming from his innermost being, it is something cultivated, painted. He is performing a social formality. Otherwise he is as immoral as any immoral person, or even more so.

Real virtue cannot be cultivated; it is a by-product, a by-product of becoming more aware. When you are aware you cannot do wrong. In total awareness the wrong completely disappears, just as in light darkness disappears. That is true virtue, and that is the meaning of your name. Let it also become the meaning of your life.

From this moment remember it as much as possible -- god loves you.

There are a thousand and one proofs of his love. Once you start becoming aware, you will find all those proofs. He breathes life in you, he beats in your heart, he circulates in your blood. He is your body, your mind, your heart, your soul. He comes in so many blessings every moment -- it is just that we have not taken note of it. We have taken it for granted. That is the original sin. Once you take god and his blessings for granted you start becoming irreligious.

Don't take anything for granted. It is a gift, we have not earned it. It is given by the whole just out of love, for no other reason. We are not worthy of it. Still god goes on pouring his love, his blessings; his flowers go on showering on us like rain.

They are invisible, and one needs a little more alertness to see them, but they can be seen. The day that you have seen them, from that day you are not blind any more.

Sumeru is the mythological mountain of paradise. Just as the Himalayas are here on the earth, Sumeru is in heaven. It is a metaphor, a myth. The whole mountain is made of solid gold and its peaks are the highest. The sun is always showering its light on those peaks, they are always sunlit. Just visualise golden Himalayas with the sun always showering its light.

This Sumeru, the mythological Himalayas in heaven, represents the ultimate peaL of human consciousness. Man can reach to a point where consciousness becomes golden, is golden, and where light is continuously showering on you. That is the ultimate state of *samadhi*, the ultimate state of ecstasy. It has to be achieved, it is our birthright. We *can* achieve it, we just have to gather together all our forces and we have to become a one-pointed arrow.

Truth or god is beyond knowledge. You cannot know truth through the scriptures, through education, through studying, through gathering information, because whatsoever you accumulate will be *about* god, but it will not be the experience of god himself.

They are totally different: to know about love is one thing and to know love is totally different. To know about light is one thing, and to *know* light is totally different. Even a blind man can know about light but he cannot know light. Our so-called pundits, scholars, knowledgeable people, are just blind people: people who know about god, who know about truth, but who know nothing in fact. All that they have is mere words.

Don't be lost in the jungle of words. Remember continuously that the only way to know god or truth is through experience. Scriptures cannot help, nobody else can give you the experience; you have to attain it on your own.

Buddha says: Be a light unto yourself. And that is basically what meditation is.

Be a light unto yourself. Sit silently, more and more silently, and listen to your own being. Make the mind as quiet as possible, It takes time, it can't be done in a hurry. Patience is needed, tremendous patience is needed, but one day it happens. One day that moment arrives when mind is absolutely silent,

there is no noise inside, and for the first time you experience something that transforms you, that radically transforms you, that takes you beyond time into eternity, that takes you beyond death into life abundant.

Guruprem means love for the master.
That is going to be your sadhana, your path. Nothing else is needed.

Surrender totally -- with no conditions, with no strings attached to the surrender - because then it is no longer surrender. Be in a mad love.

All love is mad, but love for the master is the maddest! One cannot give any reason for it. It is irrational, absurd to the very core, and because of its absurdity it transforms. It takes you beyond the mind, beyond logic, beyond calculation. It takes you into the realm of the heart, and ultimately into the realm of being.

These are the three layers: mind, heart, being. Mind is logic, heart is love, being is beyond both. But to go to the being one has to pass through love. Love is the path which reaches the goal of being.

So in your name I have put your whole sadhana. It contains your whole future.